¶ Here begynneth the Table of this present booke Intytled the Book of the ordre of chyualry or knyghthode

NOw the prayssynge and dyuyne glorye of god/ whiche is lord and souerayne kynge aboue and ouer alle thynges celestyal/ and worldly/ We begynne this book of the ordre of chyualry For to shewe that to the sygnefyaunce of god the prynce almyghty whiche seygnoryeth aboue the seuen planettes/ that make the cours celestyal/ and shuue power & seygnorye in gouernynge & ordeynynge the bodyes terrestre and erthely/ that myghte wysse olden the kynges prynces and grete lordes to haue puyssaunce and seygnorye vpon the knyghtes/ And the knyghtes by symplytude oughten to shuue power and dominacion ouer the moyen peple And this booke contreneth viij chapitres

MVSEVM BRITANNICVM

¶ The fyrſt chapytre ſayth/ how a knyght
beyng an Hermyte deuyſed to the ſquyer
the rule and order of chyualrye
¶ The ſeconde is of the begynnynge of
Chyualry
¶ The thyrde is of thoffyce of chyualrye
¶ The fourthe of the ympnacion / that
ought to be made to the eſquyer when he
wylle entre in to the order of chyualry
¶ The fyfthe is in what maner the ſquyer
ought to exerue chyualry
¶ The ſyxthe is of the ſygnefyaunce of
the armes longynge to a knyght al by
order
¶ The ſeuenth of the auſtommes that ap-
perteyne to a knyght
¶ The eyght is of the honour that ought
to be done to a knyght

¶ Thus endeth the table of the book of
Cyualry.

Arma nugis q̄ mera nulos ptes dd̄ l Cacum̄ ꝯ jon ꝛ
de nug dbbandi Audacia q̄ Verbꝫ in hac appro
bat̄ ff. de lib ꝛ post l gallus ff mo videnda p ꝛ

¶ Here after folowyth the matyr and tenour of this said Booke. And the fyrst chapyter saith how the good Heremyte deuysed to the Squyer the Rule & ordre of chyualrye

Contrey thrr was in which it happed that a wyse knyght whiche longe hadd maynteyned the ordre of chyualrye And that by the force & noblesse of his hyghe courage and wysedom and in auenturyng his body had maynteyned warres Justes & tornoyes/& in many batailles had had many noble victoryes & glorious/& by cause he salbe & thought in his corage þ he myght not long lyue/as he which by long tyme had ben by cours of nature nygh vnto his ende/ chaas & hym anhes temptacyon / For nature faylled in hym by age/ And hadde no power ne vertu to vse

armes as he was wonedy to do/ Soo that thenne his herytages / & alle his ryches ſſes he lefte to his childrey/ andy made his hy- bytacion or dwellynge place in a grete wode habondaunt of watres andy of grete trees / andy hyde berynge fruytes of dy- uerſe manyers / Andy fledde the worldy/ by cauſe that the feblenesſſe of his body in the whiche he was by oldy age fallen/ Andy that he diſhonourdy not that/ whi- che that in honourable thynges andy auen turous hadde ben longe tyme honourdy / The ſame knyght thynkynge on the dethe/ remembryth the departynge fro this world in to that other / andy alſo thought of the ryght redoubtable ſentence of oure lordy in the whiche hym behouedy to come to the day of Jugement/ In one of the partyes of the ſame wode was a fayr medolwe/ in whiche was a tree wel ladey andy char- gedy of fruyte in his tyme/ of whiche the knyght lyuedy in the forſt / Andy vnder the ſame tree was a fontayne mocle fayre andy clere/ that arwſedy andy moyſtedy alle the medolwe/ And in that ſame place was the knyght accuſtomedy to come euery daye

for to preye and adoure god Almyghty/ To whome he rendryd thankynge of the honoure that he hyd done to hym in thys worldy alle the dayes of his lyf/ In that tyme it happed at the entryng of a strong wynter/ that a kynge moche noble/ wyse/ and ful of goody custommes / sente for many nobles/ by cause that he wold holdy a grete Courte/ And by the grete renommee that was of thys Courte / It happedy that a Squyer moeuedy hym for to goo thyder /in entencion/ that there he shold be made knyght/ ¶ Thus as he went alle alone rydynge vpon his palfroy/ It happedy / that for the trauayle that he hadde sustreynedy of rydynge/ he slepte vpon his horse/ ¶ In the meane whyle that he rode soo slepynge / his palfroye yssuedy oute of the ryght Waye / and entrydy in to the forest / where as was the knyghte Hermyte/ And soo longe he went / that he came to the fontayne at the same tyme that the knyght which dwellydy in the wode to doo his penaunce was there comen for to praye vnto godi/ and for to confesse

the complets of this worlde / lyke as he was acustomed euery day / when he salue the squyer come / he left his oroyson / and sat in the medolue in the shadolu of a tre And began to rede in a lytyl book that he had in his lappe / And when the pal-froy was come to the fontayn / he began to drynke / And the squyer that slept as none felt that his hors meued not / and lyghtly aboke / And thenne to hym came the knyght which was mocke old / and had a gret berde / longe heer / and a felle golune worne and broken for ouer longe werynge / And by the penaunce that he dayly made was mocke discoloured and lene / And by the teres that he had wept / were his eyen mocke wasted / and had a regard or countenaunce of mocke holy lyf / Eche of them merueylled of other / For the knyght which had ben mocke longe in his hermytage / had sene no man sythe that he had left the world / And the Squyer merueylled hym sternely / how he was comen in to that place / Thenne asaylled the squyer fro his pal-froy / and salelued the knyght / And the knyght

receyued hym moche louyngly / And after
sette them vpon the grasse that one by the
other / And er ony of them spak / eche of
them byheld eche others chere / The knyght
that knewe that the squyer wold not spe
ke fyrst / by cause that he wold doo to hym
reuerence spak fyrst and said / Fayr frend
what is your corage or entent / and whyt
her goo ye / Wherfor be ye comen hyther /
Syre sayd he / the Renommee is spred by
fore contrees / that a kynge moche louyse
and noble / hath commaunded a Court
general / And lyke he maade hym self
nelue knyght / And after adoube and
make other nelue knyghtes / eschaunge ta
rons and preue / And therfore I goo to
this Court for to be adoubed knyght /
But whanne I was a slepe for the trau
ayle that I haue had of the grete Jo
urneyes that I haue made / my palfroy
went out of the right way / and hath
brought me vnto this place / whanne the
knyght herd speke of the knyghthode &
esprouuaye / And remembred hym of thor
der of the same / And of that / whiche
appertayneth to a knyght / he caste out a

grete syghe/and entryd in a grete thought remembrynge of the honoure / in whiche Chyualrye hadde ben longe mayntened/

¶ In the meane whyle that the knyghte thus thought/the Esquyer demaunded of hym/whereof he was so pensyf/

¶ And the knyght answerd to hym/

¶ Fayre sone My thoughte is of the ordre of knyghthode or Chyualrye/ And of the gretnesse in whiche a knyght is holden / in mayntenynge the gretnesse of the honour of chyualry/Thenne the Esquyer prayd to the knyght / that he wold saye to hym thordre and the manere /wherfore me ought the better honoure and kepe in hyghe worshippe hit/ as hit oughte to be after the ordenaunce of god/ ¶ Hold sone sayd the knyght knowest thow not what is the rule and ordre of knyghthode/and I nerueyle how thow darest demaunde Chyualrye or knyghthode / vnto the tyme that thow knowe the ordre/ ¶ For noo knyght maye not loue the ordre / ne that whiche appertayneth to his ordre/but yf he can knowe the deffaultes that he doth agaynst the ordre of chyualrye/

Ne no knyght ought to make ony knyght
ers/but yf he hym self knowe thordre/
For a disordynate knyght is he/that ma
keth a knyght/and can not shewe the or=
dre to hym/ ne the customme of Chyualrye
¶ In the meane whyle that the knyght
sayd these wordes to the Esquyer / that
demaunded Chyualrye / without that
he knewe / what thynge was Chyualrye
The Esquyer answerd and sayd to the
knyght / Syre yf hit be youre playsyre /
I beseche yow / that ye wylle saye and
teche to me the ordre of Chyualrye /
For wel me semeth and thynketh that I
shold lerne hit for the grete desyre / that
I haue therto / And after my power I
shalle ensiewe hit / yf hit please yow to
enseygne shewe and teche hit me/
¶ Frendy sayd the knyght/the Rule and
ordre of Chyualrye is wreton in this ly=
tyl booke that I hold here in myn handes
In whiche I rede and am besy somtyme/
to the ende / that hit make me remembre
or thynke on the grace and bounte / that
god hath shewed and done to me in this
worlde / Bycause that I honoured and

mayntened with al my power thorder of Chyualrye/ For alle my lyke wyse as chyualrye gyueth to a knyght alle that to hym appertyneth/ In lyke wyse a knyght ought to gyue alle his forces for to honoure Chyualrye /

¶ Thenne the knyght delyuerd to the Esquyer the lytyl booke/

¶ And whanne he had rede therin/ he vnderstode that the knyght only amonge a thousandy persones is chosen worthy to haue more noble offyce than alle the thousandy / And he had also vnderstanden by that lytyl booke / the Rule and ordre of Chyualry/ And thenne he remembryd hym a lytyl / And after sayd/ A syre/ blessyd be ye/ that haue brought me in place and in tyme / that I haue knowlege of Chyualrye / the whiche I haue longe tyme desyred / wi-houte that I knewe the noblesse of the ordre/ ne the honoure in whiche oure lordy god hath sette alle them that ben in thordre of chyualrye

¶ The knyght sayd / Faire sone I am ayn olde man & feble/ and may not forthon

moche longe lyue/ And therfor this lytyl
booke that is made for the deuocion/ royal-
te/ and the ordenaūce that a knyght ought
to haue in holdynge his ordre/ ye shall re-
ceyue with pow to the Court where as ye go
vnto/ and to shewe to alle them that will
be made knyghtes / And when ye shalle
be newe doubed knyght/ and ye shall re-
torne in to your countrey/ Come ageyne to
this place/ And lete me haue knowlege
who they be / that haue ben maade newe
knyghtes/ and shalle haue ben obeyssaūt
to the doctryne of chyualrye / Thenne the
knyght gaf to thesquyer his blessynge/ &
he took leue of hym/ and tooke the booke
moche deuoutely / And after mounted
vpon his palfroy/ & went forth hastely to
the court/ And when he was comen / he
presented the booke moche wysely and or-
dynatly to the noble kyng/ & furthermore
he offryd that euery noble man that wold
be in thordre of chyualry myght haue a co
pye of the sayd book/ to thende that he my-
ght see & lerne thordre of knyghthode and
Chyualrye

¶ The seconde Chapytre is of the begyn-
nynge of Chyualrye or knyghthode

WHan Charyte/ Loyaulte/ Trouthe
Iustyce and verye fayled in the
worlde/ thenne begynneth cruelte/
Iniurye/ dysloyalte and falsenes / And
therfore was erroure and trouble in the
worlde/ In whiche god hath created man
in Intencion that of the man he be knowen
and loued/ doubted/ serued/ and honoured
At the begynnyng whan the world was
comen mesprysion/ Iustyce retorned by dre-
de in to honour/ in whiche she was wonte
to be/ And therfore alle the peple was de-
stroyed by thousandes / And of eche thou-
sande was chosen a man moost loyal/ moost
stronge/ and of moste noble courage/ gret-
ter enseygned and maystry than alle the
other/ ¶ And after was enquyred and
serched/ what beest was moost conuenable
moost fayre/ moste courageous/ and moost
stronge to susteyne trauaylle / and moost
able to serue the man / ¶ And thenne
ne was founden / that the Hors was

the moost noble / and the moost conuenable for to serue man / And by cause that emōg alle the beestes the man chaas the hors / & gaf hym to this same man that was soo chosen amonge a thousand men / For after the hors whiche is called Chyual in Frenssh is that man named Chyualler / whiche is a knyght in Englyssh / Thus to the moost noble man / was gyuen the moost noble beest / ¶ It happeneth after this / that ther sholde be chosen alle the armures suche as ben moost noble and moste conuenable to batayll / and offende the man fro dethe / And these armures were gyuen and appropred to the knyght / ¶ Thenne who that wylle entre in to the ordre of chyualrye / he muste thynke on the noble begynnynge of chyualrye / And hym behoueth that the noblesse of his courage in good custommes accorde to the begynnyng of chyualry / For yf hit were not soo / he sholde be contrary to his ordre / and to his begynnynges / And therfore hit is not conuenable thynge that thorder of chyualry ouercome his enemyes in honoures / Ne them that ben contrarye to his begynnyng

gres/ loue and⁹ drede begynneth ageynſt hate and⁹ meſpryſyon/ And⁹ therfore hit behoueth/ that the knyght by nobleſſe of courage and⁹ of noble cuſtomme and⁹ bounte and⁹ by the honour ſoo grete and⁹ ſoo hyghe that he is maade by election/ by his hors/ and⁹ by his armes be louedy and⁹ doubted of the peple/ And⁹ that by loue he recouere charyte and⁹ enſeygnement / And⁹ by fere recoure lerynge and⁹ Juſtyce/ Of as mocche as a man hath more of lyghte and⁹ of Vnderſtandyng/ and⁹ is of more ſtronger nature than a woman/ Of ſoo mocche may he better than a woman / For yf he were not more puyſſaunt and⁹ dyfferent to be better than the woman/ it ſholde enſiewe / that bounte and⁹ ſtrengthe of nature were contrary to bounte of courage / and⁹ to goode werkes / Thenne al thus as a man by his nature is more apparayllede⁹ to haue noble courage / and⁹ to be better than the woman/ In lyke wyſe mocche more enclyned⁹ to be gracious than a woman/ For yf it were not thus / he ſholde⁹ not be worthy that he had⁹ gretter meryte to be goode⁹ / more than the woman/ ¶ Bewareth holy

ſquyer that wol entre in to thordre of chy
ualry / what thou ſhalt doo / For yf thou
be a knyght / thou requyeſt honour and
the ſcruytude that muſt be hadde vnto the
frendes of chyualrye / For of ſoo moche as
thou haſt more noble begynnynge / and
haſt more honour / of ſoo moche arte thou
more bonde and bounden to be good and
agreable to god / and alſo to the peple /
And yf thou be wycked / thou arte ene-
my of chyualry / and arte contrary to his
commaundements and honours / So mo-
che hyke / and ſoo moche noble is thordre of
chyualrye that it ſuffyſeth not / that there
be made knyghtes of the mooſt noble per-
ſones / ne that ther ſhold be gyuen to them
the mooſt noble breſte / and the beſte / the
moſt noble armures / and the beſte only /
But hym behoueth / & it muſt be / that he be
be made bordy of many men / For in ſeygno
rye is moche nobleſſe / & in ſcruytude as
moche of ſubiections / Thenne yf thou take
thordre of knyghthode / & arte a vyle man
& wycked / thou doſt grete Iniurye to alle
thy ſubgettis and to thy felawes that ben
good / For by the vyleté in whiche thou

arte/ yf thou be vycked/ thou oughteſt to be put vnder a ſerf or bonde man/ And by the nobleſſe of knyghtes that be good it is Inoygne & not worthy that thow be cal led a knyzt/ Election ne hors ne armures ſuffyſe not yet to the hyghe honour whiche longeth to a knyght/ but it behoueth / that there be gyuen to hym a ſquyer & ſeruaũt that may take hede to his horſe/ And yt behoueth alſo that the comyn peple labour the londes for to bryngе fruytes and goo odes/ wherof the knyght and his beeſtes haue theyr lyuyng/ And that the knyght reſte hym and be at ſeiourne after his no ble ſſe/ & diſporte hym vpon his hors for to hunte or in other maners after that it ſhal pleaſe hym/ & that he eaſe hym/ & delyte in thynges/ of whiche his men haue payne & trauayl/ The clerkes ſtudyen in doctryne & ſcyence/ holy they may conne knowe god & loue hym/ & his werkes/ to thende that they gyue doctryne to the peple laye & beſtiall by goody enſamples to knowe/ loue/ ſerue & do honoure god oure gloryous lord/ Ffor to thende that they may ordynatly do thes ſe thynges / they fobolue and enſyelue

the ſoules/ Thenne thus as the Clerkes by honeſt lyf/by good enſample/and ſcyence haue gouern ordre and offyce enclyne the peple to deuocion and good lyf / Alle in lyke wyſe the knyghtes by nobleſſe of cou rage and by force of armes mayntene the ordre of Chyualrye / And haue the ſame ordre/to thende that they enclyne the ſmal peple by drede/by the whiche the one doub te to doo wronge to the other / The ſcyence and the ſoole of the ordre of Chyualrye/ is that the knyght make his ſone to lerne in his yongthe to ryde/ For yf he lerne not in his yongthe/ he ſhalle neuer lerne it in his old age/ And it behoueth/that the ſo ne of a knyzt in the tyme that he is ſquy er can take keppynge of hors / And hym be houeth that he ſerue/ and that he be fyrſte ſubgette or he be lord/ For otherwyſe ſhold he not knowe the nobleſſe of the ſeygnory whan he ſhold be a knyght/ And therfor euery man that wylle come to knyghthode hym behoueth to lerne in his yongthe to ſerue at the table/ to ſerue to arme/ and to adoube a knyzt/ for in lyke wyſe as a mā wyl lerne to ſelue for to be a taillour/ or

a Carpenter/ hym behoueth that he haue a mayster that can ſelde or helde/ Al in lyke wyſe it behoueth that a noble man that bo ueth the ordre of chyualrye / and wyl be a knyght/ haue fyrſt a mayſter that is a knyght/for thus as a diſcouenable thyng it ſholde be that a man that wold lerne to ſelde ſhold lerne to ſelde of a carpenter / Al in like wiſe ſhold it be a diſcouenable thyng that a ſquyer ſhold lerne thordre & the noblesſe of chyualry of ony other man than of a knyght/ So moche is hyſe and honourde the ordre of chyualrye that to a ſquyer ne ſuffyſeth not only to kepe hors and lerne to ſerue a knyght/ and that he goo with hym to tornoyes and bataylles but hit is nedeful / that ther be boden to hym a ſcole of the ordre of knyghthode / & what the ſcyence were written in bookes/ & that the arte were ſhewed and rede/in ſuche maner as other ſcyences ben rede / & that the ſones of knyghtes lerne fyrſt the ſcyence that appertayneth to thordre of chyualry/& after that they were ſquyers they ſhold ryde thurgh dyuerſe cōtrees with the knyghtes/& yf ther were none erroure in t

clerkes and in the knyghtes/ Vnneth ſholde
ther be ony in other peple/ For by the cler
kes they ſholde haue deuocion and loue to
gode / And by the knyghtes they ſholde
doubte to doo wronge/treaſon and barate
the one to another/ Thenne ſythe the cler
kes haue mayſters/and doctryne to go to
the ſcoles for to lerne / And ther ben ſoo
many ſcyences/ that they ben wreton and
ordeyned in doctryne/ Certe wrong is do
ne to the ordre of knyghthode/ of this that
it is not a ſcyence wreton and rede in
ſcoles/ lyke as the other ſcyences / And
therfore he that maade this booke byſeecheth
to the noble kynge / and to alle the noble
companye of noble knyghtes / that ben in
this Courte aſſembled in the honoure of
chyualrye/ that of the wrong that is done
to hit may be amended and ſatiſfaction
done

¶ Of thoffyce that appertayneth to a knyght

OFfyce of a knyght is thende and
the begynnynge / wherfore began
the ordre of chyualrye/ Thenne yf
a knyght vſe not his offyce/ he is contrarye
to his ordre/ and to the begynnyng of chy-

uakrye to fore ſayd: By the whiche contra
ryete he is not a very knyght/ how be it
that he bere the name/ For ſuche a knyght
is more vyle than the ſmythe or the car
penter/that done their offyce after that they
olde to doo & haue lerned/ The offyce of a
knyght is to mayntene and deffende the
holy feyth catholyque/ by the whiche god
the fader ſente his ſone in to the world to
take fleſſhe humayne in the gloryous vyr
gyn oure lady ſaynt Mary/ And for to ho
noure & multyplye the feythe ſuffryd in
this world many trauayllez/ deſpytes/ &
anguyſſhous deth/ Thene in lyke wyſe as
our lord god hath choſen the clerkes for to
mayntene ꝑ holy feith catholike with ſcrip
ture & reſons ayēſt the meſcreaūts & not bi
leuyng/ In lyke wiſe god of glory hath cho
ſen knyghtes/ by cauſe ꝑ by force of armes
they ſhynquyſſhe the meſcreaūtes· whiche
daily labour for to deſtroye holy chirche/ &
ſuche knyghtes god holdeth them for his frē
des honoured in this world/ & in that other
when they kepe & mayntene the feith by the
whiche we entende to be ſaued/ The knyght
that hath no feythe/ and vſeth no feyth /&

is contrarye to them that maynteine it/is as thenchrdement of a man / to whome god hath gyuen reason and vseth the contrary/ Thenne he that hath feithe/and is cō trary to feythe/and will be sauedy/he doth ageynst hym self/ For his wylle accordeth to mescreaunce/which is contrary to feith and to the sauacion/ By the which mescreaunce a man is Iugedy to tormentes in fynyte & perdurable / Many there ben/ that haue offyces which god hath gyuen to them in this worldy / to thende/that of hym he shold be seruedy/& honouredy/ but the moste noble & the moste honourable offyces that ben/ ben thoffyces of clerkes & of knyghte/ And therfor the gretest amyte that shold be in this worldy/ouzt to be betwene the knyghtes & clerkes/ Thenne thus as clerkes be not ordeyned of their clergy ꝑ they be ayenst thordre of chyualry/ Also knyzhtes maintene not by thordre of chyualry thyn ꝑ be ctrary to the clerkes which ben bōden to holde & maynteine thordre of chyualry/ Thordre is not gyuen to a man for that he shold holde his ordre only/ but he ouzt to holde the other ordres For

to loue one ordre/ and to hate another/is
nothynge to loue ordre/ For god hath gy-
uen none ordre that is contrarye to other
ordre/Thenne thus as the relygyous that
loueth not soo mocke his owne ordre/ that
he is enemy of an other ordre/he fobloeth
not ne ensieweth the rule of thordre/Thus
a knyght loueth not thoffyce of a knyght
that so mocke loueth and preyseth his owen
ordre/that he myspryseth and hateth other
ordre / For yf a knyght louedy the ordre
of Chyualrye/and destroyedy somme other
ordre/hit sholdy seme that the ordre sholdy
be contrary to godi/the whiche thyng may
not be/syth he hath establyssyd ordre/
So mocke noble is chyualrye/ that euery
knyght oughte to be gouernour of a gret
countre or londy / But there ben soo many
knyghtes / that the londy maye not suffyse
to sygnefye that one ouzt to be lordy of al
thynges/Themperour ouzt to be a knyzt &
lordy of al knyghtes/but by cause y thẽpere-
ur may not by him self gouerne al knyztes
hym behoueth that he haue vnder hym kyn
ges that ben knyghtes/to thende/that they
ayde & helpe to mayntene thordre of Chy-

nalry / And the kynges ought to haue
vnder them/dukes / Erles/vycountes and
other lordes/ And vnder the barons ought
to be knyghtes/ whiche ought to gouerne
hem after the ordynaunce of the barons /
whiche ben in the hyeste degree of chyualry
to forne named/ for to shewe the excellence /
seygnorye/ power and wysedome of oure
lord god gloryous / whiche is one only
god in Trynyte/and can and may gouer
ne alle thynges /wherfore hit is not thyng
conenable/that a knyght allone shold by
hym self gouerne alle the people of thys
world/ For yf one knyght allone myght
so do/the seygnorye/the power & wysedom
of god shold not be so wel seygnefyed/
And therfore for to gouerne alle the pe-
ples that ben in the world/god wyl/that
ther be many knyghtes / of whome he is
gouernour only/ lyke as it is sayd afore
beginnyng/ And thēne kynges & prynces
which make pryuostes & baillyes of other
persones than of knyghtes done ayenst thof
fyce of chyualry/for the knyght is more wor
thy to haue the seygnorye ouer the peple/
than ony other man/ & by thonour of his

offyce ought be done to hym more gretter honour/than ony other man that hath not so an honourable offyce/& by thonour that he receyueth of his ordre/ he hath noblesse of herte/& by noblesse of courage he hath the lasse enclyned to doo a vylaynous fait or dede than another man/ ¶ The offyce of a knyght is to mayntene and defende/his lord worldly or temporel/for a kyng ne no kyd know hath no power to mayntene ryght wysnes in his man without ayde & helpe/ Sterne yf ony man do agenst the commā dement of his kyng or prynce/it behoueth that the knyghtes ayde their lord/ which is but a man only as another is/& therfor the cupl knyght which sooner helpeth another man that wold put doun his lord fro the seignory yf he ought to haue vpon him he foloweth not thoffyce by which he is cal led a knyght/ By the knyghtes ought to be mayntened & kept Justyce / for ny lyke wyse as the Iuges haue thoffyce to Iuge/ny lyke wyse haue the knyghtes thoffice for to kepe them fro Iyolēce/ny exercysyng the fait of Iustyce yf it myght be that ch ualry & cler gy assembled them to gyder in such maner yf

knyghtes shold be kredy/so þ by seyde they were suffysaūt to be Juges/none office shold be so couenable to be a Juge as chyualry for he that by Justyce may best be holden is more couenable to be a Juge than ony other knightes ought to take courses to Juste & to go to tornoyes/to holde open table/to hūte at bestes/at lowes & other wyld bestes/

For in doynge these thynges the knyghtes exercyse them to armes/for to mayntene thordre of knyghthode Ellis to mesprise & to leue þ custom of þ which þ knyght is moste appareilled to vse his office is but dispising of thordre/& thus as al these thynges afore said appertayne to a knyght as touchyng his body/in like wise Justice/wysedom/charite loyalte/trouthe/humylite strength hope swiftnes & al other vertues semblable appertayne to a knyght as touchyng his soule/& therfor the knyght that vseth the thynges þ appertayne to thordre of chyualry as touchyng his body/& faith none of these vertues that appertayne to chyualry touchyng his soule is not the fremde of thordre of knyghthode. For yf hit were thus/that he made separacion of the vertues afore sayd/ sa

yenge that they appertayne not to the soule / and to thordre of chyualrye to gyder/ It sholdy signefye that the body & chyualrye/ were bothe tuo to gyder contrarye to the soule andy to these vertues/and that is fals/Thoffyce of a knyght is to mayntayne the londe/ for by cause that the ordre of the comyn people haue of the knyghtes/ they labourre & tylyen the erthe/ for fere/leste/ they sholdy be destroyedy/And by the ordre of the knyghtes/they redoubte the kynges/prynces andy lordes / by whome they haue theyr polver/But the vnpeked knyght that ayderth not his erthely lordy andy naturel countrey/ageynst another prynce/ is a knyght without offyce/And is lyke vnto faith without Werkes andy lyke vnto mysbyleue/vvhich is ayenst the feyth ¶Thenne yf suche a knyght forlore thoffyce of chyualrye/ny destournyng hym self and not to ayde his lord/Suche a knyght andy his ordre sholdoo vvronge to that knyght/vvhiche fyghteth vnto the deth for Justyce andy for to mayntayne andy deffende his lordy / Ther is no offyce that is ofte made/but that it may be dyffeatedy / For

yf that whiche is made myght not be dyf-
feated/that ſholde be a thyng ſemblable to
god whiche is not ne may not be deffeated
ne deſtroyed/Thenne as thoffice is made &
ordeyned of gode / and is mayntened by
them that haue thordre of chyualry/by cau-
ſe the wycked knyght that haueth not the
ordre of Chyualrye deffeate a knyght in
hym ſelf/but the euyl kyng or prynce that
diffeateth in hym ſelf thordre of chyualry
he diffeateth it not onely in hym ſelf but he
diffeateth it in ſ knyghtes ſ he hath put vnder
hym/the whiche done that whiche appertey
neth not to a knyght by the wycked En-
ſample of their lorde / ſoo that by deſloyal
flatrye they be loued of hym/¶ And by
this reaſon the wycked princes ben not
al onely contrarye to the ordre and offyce
of Chyualrye to theire perſones / but
they ben alſo to them that ben ſubmyſſed to
them/ in whome they deffeate the ordre of
Chyualrye/ Thenne yf to caſte a knyght
oute of chyualrye is grete cruelte and gre-
te wyckednesſe/Moche more grete deffaul-
te is for to caſt many oute of chyualrye/
whan ony noble prynce or hyghe baron hath

in his Courte or in his compayne wycked knyghtes/fals and traytours that neuer fynysshe to admoneste hym that he do wyckednesse/lurate/ trayſons/& extorcions to his true ſubgettis/ And the good prynce by the ſtrengthe of his noble courage / & by the grete loue and loyalte/that he hath to Chyualrye ſurmoūteth them/Vaynquyſſheth and deſtroyeth by cauſe that in hym ſelf he deſtroyeth not chyualrye/Mocke grete ſtrengthe of courage and grete noblesſe hath ſuche a body in hym ſelf/ And greatly is he the frende of Chyualrye/ whan he taketh vengeaunce of ſuche enemyes that wold take from hym/ and plucke alwaye the vyce and honoure of chyualrye/ and corrupte his noble courage/ yf chyualrye were more ſtronge of body/than in ſtrengthe of courage/order of Chyualrye ſhold more accorde to the body than to the ſoule And yf it were ſo the body ſhold be more noble than the ſoule / but that is openly fals/Thenne noblesſe of courage may not be vaynquyſſhed of man/ne ſurmounted/ ne of alle the men that ben whan ſhe is in her ryght strengthe/ ¶ And whanne a hos

dy is lyghtly taken / and dayngerysshedy of another/hit appierth wel that the courage of man is more stronge and noble/ than the body/ ¶ And by suche manere a knyght that is nyl bataylle with his body / And for lacke of courage fleeth fro the bataylle whan nede sholdy be that he shold ayde/ Therfor he that more troubleth or feerth the torment or perylle of his body than of his courage and vseth not thoffyce of Chyualrye / ne is not seruaunt ne obeysaunt to other honoures/ but is ageynste the ordre of chyualrye/ whiche was bygonne by noblesse of courage/ yf the lasse noblesse of courage shold accorde better to the ordre of chyualrye / than the greter sholde Chyualry shold accorde sholde of herte/ & Colvardyse ageynste hardynesse / and strengthe of courage/

¶ And yf hit were thus / sholde and Colvardyse sholdy be thoffyce of a knyght/ And hardynesse and strengthe of courage sholdy dysordeyne the ordre of chyualrye ¶ Thenne sholde be hit alle the contrarye ¶ Therfore a noble knyght that sueth

Chyualrye / how moche lasse he hathaȝ
de of his felawes / and lasse of armes
and lasse to deffende / So moche more hym
behoueth enforce hym self to haue thoffyce
of a knyght by hardyneſſe of a ſtronge
courage / and of noble apparence agaynſte
them that ben contrarye to chyualry / And
yf he deye for to mayntene chyualry then
ne he acquyreth chyualrye in that / in whi
che he maye the better loue and ſerue hit /
For chyualry abydeth not ſoo agreably /
in no place as in nobleſſe of courage /
And no man may more honoure and ſoȝ
ue Chyualrye / ne more for hym maye not
be do / than that deyeth for loue e for to hoȝ
noure the ordre of chyualrye / Chyualrye
and hardyneſſe may not accorde without
wyſdo and diſcrecion / And yf hit were
thus that folye and ygnorance accorded
therto / wyſdo and diſcrecion ſholde be con
trary to the ordre of chyualrye / And that
is thynge Impoſſyble / by whiche is open
ly ſygnefyed to the knyght / that sholde
haſt grete loue to the ordre of chyualrye /
That al in lyke wyſe as Chyualrye by
nobleſſe of courage hath made the to haue

hardyneſſe/ſo that thou doubteſt no peril ne deth / by cauſe thou mygheteſt honoure chyualry/ In lyke wyſe hit behoueth that thordre of chyualry make the to loue Wyſedom/by whiche thou mayſt loue and honoure the ordre of chyualrye/ageynſt the diſordynaūce and deffaulte that is in them that wene to enſeiue and folowe the ordre of Chyualry by folye and ygnoraunce/ and without enchaūcement/Thoffyce of a knyght is to mayntene and deffende wymmen / wydowes and orphanes/ and men dyſeaſed and not puyſſaunt ne ſtronge/ For lyke as cuſtomme and reaſon is/ that the gretteſt and mooſt myghty helpe the feble and laſſe / and that they haue recours to the grete/ Right ſoo is thordre of chyualry / by cauſe ſhe is grete/honourable and myghty / to haue ſoccours and ayde to them that ben vnder hym/and laſſe myghty/and laſſe honoured than he is Thenne as it is ſoo that for to doo wrong and force to wymmen wydowes that haue nede of ayde/ And orphelyns that haue nede of gouernaunce/ And to robbe and deſtroye the feble that haue nede of ſtrengthe

And to take awey fro them that is gyuen to them/ These thynges may not accorde to thorder of chyualry/ For this is wyckednesse/ cruelte & tyranny/ & the knyght that in stede of these vyces is ful of vertues/ he is dygne & worthy to haue thorder of chyualry/ And al in lyke wyse as god hath gyuen eyen to the werk man for to see to werke/ Ryght so he hath gyuen eyen to a sygnar/ to thende that he vylwey his synnes/ And lyke as god hath gyuen to hym an herte/ to thende that he be hardy by his noblesse / So ought he to haue in his herte mercy/ And that his courage be enclyned to the werkes of myserycorde and of vyse/ That is to wete/ to helpe and ayde them that al weppynge requyre of the knyghtes ayde and mercy / and that in them haue their hope/ These knyghtes that haue none eyen/ by whiche they may see the feble & not strong/ ne haue not the herte ne myght by whiche they maye worde the nedes of the myschiefe and nedy people ben not worthy to be in thorder of Chyualry/ yf chyualrye/ whiche is so moche an honourable offyce / were to robbe and to destroye the

poure peple and not myghty/ and strong
ne and doo wronge to good wymmen /
wydowes / that haue nothynge to defende
them/ That offyce thenne were not vertu
ous/ but it sholde be vycious /
¶ Thoffyce of a knyght is to haue a cas
tel and horse for to kepe the wayes/and
for to defende them that labouren the lan
des and the erthe/ and they ought to ha
ue townes and Cytees for to holde ryght
to the peple/ And for to assemble in a pla
ce men of many dyuerse crafftes / whiche
ben moche necessarye to the ordenaunce of
this worlde to kepe and mayntene the lyf
of man and of woman
¶ Eftsones as the knyghtes for to ma
yntene theyre offyces ben soo moche pres
sed and assoubdy/ that they be lordes of
townes Castellye / and / Cytees / and
of moche people/yf thenne they entende to
destroye Castellys / Cytees and Townes/
Wenne holtes/ Helde downe trees / slee
beestes/and robbe in the ryche wayes we
re the offyce of chyualrye / hit sholde be
disordynaunce to Chyualrye/ ¶ For yf
hit were soo / Chyualrye were not well

ordeyned / for thenne goody ordenaunce /
and yis contrary ſholdy be one thynge / &
that may not be / Thoffyce of a knyght is
alſo to enſerche for theues / robbours and
other lyklyedy folke / Ffor to make them
to be punyſſhedy / Ffor ry lyke lyfe as the
aye is made for to kelue and deſtroye the
euyll trees / ry lyke lyfe is thoffyce of a
knyght eſtablyſſhedy for to punyſſhe the
treſpaces and delynquaſſts / And by cauſ
ſe that goody and chyualry accorde to gy-
ther / yit behoueth / that falo ſluerynge and
vntrelue othe / be not ry them that mayntey
ne thordre of chyualryc / And yf lecherye
and Juſtyce accordedy to gyder / Chyual-
ry lyhiche accordeth to Juſtyce ſhold ac-
corde to lecherye / And yf Chyualrye and
lecherye accordedy / Chaſtyce lyhiche is con
trary to lecherye ſholdy be agenſt the hono-
ur of chyualry / And yf yit lyere ſo that
for to mayntene lecherye knyghtes lyere
honouredy in mayntenynge Chyualrye /
ſeen that lecherye and Juſtyce ben contra
rye / And that Chyualry is ordeyneedy
for to mayntene Juſtyce /
The knyght oughte and ſholdy be Juſt &

and to talke contrary to thende/ wherfor the
ordre of knyghthode was fyrst estably ssshed
And yf Justyce & humylyte were con ⸗
trary/ chyualry whiche accordeth hym not
to Justyce shold be contrary to Humylyte
And yf he accordeth hym to pryde/ he shold
be contrarye to humylyte/ ¶ And thenne
yf a knyght my as moche as he is prouyd
mayntened chyualry/ he corrupteth his or
dre whiche was begonne by Justyce and
humylyte for to susteyne the fyble ayenst
the proude/ For yf hit were so/ the kny ⸗
tes that nowe ben/ shold not ben my that or ⸗
dre my whiche they were fyrste knyghtes/
But alle the knyghtes nowe Iniurious
and prowd ful of vycyousnesse be not wor
thy to Chyualrye/ but oughten to be repu ⸗
ted for nought/ where thēne ben humylyte
& Justyce/ what done they/ or wherof serue
they / And yf Justyce pees were contra
ry/ Chyualry whiche accordeth hym to Jus
tyce shold be contrary to pees / And by
that/ they that lone warres/ theftes / and
Robberye shold be knyghtes/
And to the contrarye / they that pacyfye
and accorde the goody people / and that

flee the Trybulacions and vyckednes of the world shold be euyll and vycked knyghtes/ ¶ But the hyhe emperour god which al seeth and knoweth / wote wel/ that it is contrarye and otherwyse/ For the febns and vnnurtous ben al cō trary to chyualrye/and to al honour / I demaunde the thenne who were the fyrste knyghtes that accorded them to Justyce & pees / and pacyfyed by Justyce and by force and strengthe of armes / For al my lyfe wyse in the tyme/ in which chyualry regaunne was thoffyce of chyualrye to pa; cyfye/and accorde the peple by force of ar; mes/ The knyghtes vnnurtous and war rpours that now ben mayntene and dys; vtryne the ordre of chyualry / In many maners olde and may a knyght vse thof; fyce of knyghode/ But by cause we haue to speke of many thynges/ we passe ouer a; lyghtly as we maye/ And also at the requeste of the ryght auctoryse esquyer/ loyal trytable and wel enseygned in al auc; tes and honoure/ which moche longe hath desyred the rule and ordre of chyualrye/ We haue begonne this book for the loue of

hym/and for his deſyre and wyll to accom
pliſſhe / we purpoſe brefly to ſpeke in
this booke/by cauſe that ſhortly he ſhal be
adoubbed and made knyght/

¶ Of the examynynge of the ſquyer that
wyl entre in to the order of chyualrye or
knyghthode /

TO examyne a ſquyer that wylle
entre in to the ordre of chyualrye
appertayneth wel/and hym behoo
ueth an examynatour whiche ought to be
a knyght/ and next after god/that he ha
ue above all thynges Chyualrye or knyg
ghthode/ For ſome knyghtes there ben/whi
che haue better grete nombre of knyghtes al
le they ryal and wycked / than a lytyll
nombre of goode/ And not withſtandyng
Chyualrye hath no regarde to the multy
tude of nombre/but loueth only them that
ben ful of nobleſſe of courage/and of go
ode enſeygnement as before is ſayde/ Ther
fore yf the Examynoure loueth more
multytude of knyghtes / than nobleſſe

of chyualrye/he is not conenable ne wor-
thy to be an examynour/ but it ſholde be
nede that he ſholde be examyned/ and re-
preuyd of the wronge / that he hath done
to the hyhe honour of Chyualrye / Fyrſte
hym behoueth to demaunde of the ſquyer /
that wyl be a knyght /yf he loue and drede
god / For without to loue and to drede
god/noman is worthy to entre in to the
ordre of Chyualrye / And drede maketh
hym to fere the deffaultes by which Chy-
ualrye taketh diſhonour/ Thenne wban it
happeth that the ſquyer that nothyng dre-
deth god / is made knyght/he taketh ho-
nour in recreuynge chyualrye/and recey-
ueth diſhonour/ in as mocle that he recey-
ueth it without to honeure and drede god
of whome chyualrye is honoured/ Ther-
fore a ſquyer without loue and drede of
god/is not dygne ne worthy to be a kny-
ght for to deſtroye and punyſſhe the wyc-
ked men/Thenne yf a knyght is a Rob-
bour/ wycked & traitour/ & that it be trewe
that theues & robbours ought to be taken &
dekyued to deth by the knyghtes/ Thenne
late the knyght ſo entatched with wycked

cdoyaions take Justyce & ryght of hym self
& vse his offyce/ as he ought to do of other
And yf he wil not vse in hym self his of-
fyce lyke as he shold vse hit in other/ hit
shold folowe that he shold loue better the
ordre of Chyualrye in other/than in hym
self/ But a thynge couenable ne lawfull
is it not that a man slee hym self / And
therfore a knyght / that is a robbour & a
theef / ought to be taken and delyuerd to
dethe by other knyghtes/ And euery kny-
ght that susteyneth & suffreth a knyght to
be a robbour & theef/ in that doyng he vseth
not his offyce/ For yf he vsed in that man
ner/ he shold do thenne ageynst his offyce/
Therfore the false men & traitours ouzt to
be destroyed/ whiche be not verye trewe kny-
ghtes/ yf thou knyzt haue ony euyl or so-
re in one of thy hādes/ that sore or payn is
more ner to thyn other hand than to me or
to another man/ Thēne euery knyzt a trai-
tour & robbour is more ner to the that art
a knyght than to me that am no knyght/
ne of thyn offyce / as he whom thou susta-
nest / & is sicke by thy defaulte/ & yf that
same euyl grieue the more than me/ wher-

fore thenne excuseſt the of the punyſſhyng of ſuche a man whiche is contrarye & enemy of chyualry/ & they that ben not knyghtes/ thou reproueſt or oughteſt to reprehende of theyr deffaultes/ A knyght lyeng a theef doth greter theefte to the hyghe honour of chyualrye/ in as moche as he taketh awey the name of a knyght without cauſe than he doth that taketh awey or ſteleth money or other thynges/ For to ſteele or take awey honour/ is to gyue euyll fame & reprehende/ & to blame that thyng whiche is worthy to haue prayſyng & honour / For honour is more worth than gold or ſyluer without ony comparyſon/ Fyrſt by cauſe it is ſaid/ that it is more grete deffaulte for to ſteele or take awey chyualry/ than for to ſteele money or other thynges that ben not chyualrye/ For yf hit were the contrary/ it ſholde folowe that money & other thynges ſholde be of more valewe than honour Secondly yf ony traytour that ſelue his lord or laye with his wyf/ or betrayed his caſtel were named a knyght/ what name ſholde haue that man/ that for to honoure & defende his lord dyeth in the feit of ar-

nes/Thyrdly/yf a knyght kynge a trayt
re be borne out of his deffaulte/what de
faulte may he thenne make of whiche he
be reproued and punyssshed/syth that his
lord punyssheth hym not of trayson/ And
yf his lord mayntayneth not thordre of chy
ualry in punyssshyng his knyght traytre
In whome shalle he mayntene it/And yf
he destroye not his traitre/what thyng shal
he destroye/and euery lord that taketh not
vengeaunce of his traitour/wherfore is he
a lord or a man of ony puyssaunce/Thoff
fyce of a treue knyzt is to accuse a tray
tour/ & to fyght agey̆nst hym/ & thoffyce of
a knyzt traitre is to gaynsay hym of that
he is appelled of & to fyght ayenst a treue
knyzt/ & these two offyces ben wel cõtrary
that one ayenst that other/ For soo moche
cupl is the courage of a knyght traytre /
that he may not vayncquyssshe & surmoũte the
noble courage of a good knyzt/holy wel
yf by surquedrye he weneth sõtyme to ouer
come in fyztyng/for the treue knyght that
fyzteth for the ryzt may not be surmoũted
/for yf a knyzt a frende of chyualry were
vayncquyssshed that sholde be pyte & ayenst

the honour of chyualrye / yf to robbe & to take alwey were thoffyce of a knyght / to gyue sholde be contrarye to the ordre of chyualrye / And yf to gyue appertayned to ony other offyce / holde wel that a man sholde haue / that he shold mayntene thoffyce for to gyue / And yf to gyue the thynges stolen appertayned to Chyualrye / to whome sholde appertayne to vndre & to ordeyne & establysshe / And yf a knyght take alwey fro the goode people that whiche god hath gyuen to them / and wolde kepe it as his possession / what thyng sholde offende to goode men their ryght / lytil knoweth he & euyl kepeth he that comaūdeth his shep to the kepyng of the wulf & that puteth his haire wyf in the keppynge of a yonge knyght traytre / and that his strong castel delyuere to a knyght couetous / ¶ And yf suche a man / that thus folysshly delyuerth to kepe his thynges / holde shalde he wel kepe other mennes / Is ther no knyght that gladly wolde kepe his wyf from a knyght traytour / Certes I trowe yes / Also is ther no knyght couetous & robbour that neuer fayneth hym to stele / Certaynly

no ſuche knyghtes that ben euyll & vyces
kedy maye not be brought ageyne/ ne wi
dreſſid to thordre of chyualry/ For to ha
ue harnoys fayr & goody/ & to knowe hym
ſelf/to take hede of his hors is thoffyce of
a knyght / that is to ſaye/that a knyght
ought wel to conne doo as a goody mayſ
tre/to thende that them whome he hath com
myſed to doo or make ony thynge/he coude
reproue of theyr dyffaultes/ Andy yf to ha
ue harnoys andy none hors were thoffyce
of a knyght / It ſholdy ſeme that whiche
that is/andy that whiche that is not/ were
thoffyce of a knyght / but to be andy not
to be/ſholdy be thynges contrary/ wherfor
a knyght without harnoys may not be/ne
ought to be namedy a knyght/ ¶ Thre is
a commaundement in oure lawe / that no
cryſten man ſhold be pariured/ Alſo a fals
oth ought to be reproued in thordre of chy
ualry/ Andy he is not that periurith hym
worthy to be in thordre of chyualry /
¶ Thenne yf a ſquyer haue a vyle cou
rage / andy wold be a knyght/ he wylle
deſtroye the ordre that he demaundeth/
Wherfor thenne demaundeth he thordre that

he loueth not/the whiche he enbraceth to dys troye by his euyl nature/And he that ma keth a knyght of vyle courage by fauour or otherwyse forseen that he knowe that he be such/ doth agenyst his ordre/and charg geth his conscyence/ Seek not nobleſſe of courage in the mouth/ For euery mouth sayth not trouthe/ Ne seek it not in honou rable clothynge/ For vnder many a fayr ha byte hath ben ofte vyle courage ful of fu rate and of wyckednesſe / Ne seke hit not in the hors/ For he may not answere / Ne seek hit not in the fayr garnementes ne in the fayr harnoys/ For within fayr gar nementes/ is oftyme a wycked herte and coward/ Therfore yf thou wylt fynde nobleſ ſe of courage / demaunde it of fayth/ hope charyte/ Iuſtyce/ stronghe/ attemperaunce loyaulte/ & of other noble vertues/ For in them is nobleſſe of courage/ by them is diſ created the hert of a noble knyght fro wic kednesſe fro treſchery/ and fro the enemy tes of chyualrye/ Age conuenable appertey neth to a nelde knyght/ for yf theſquyer that he a knyght be ouer yong/ he is not worthy to be it/ by cauſe he may not be ſo wyſe that

he hath lerned the thynges that appertayne a squyer for to knowe before that he be a knyght/& yf he be a knyght in his enfancy he may neuer so moche remembre that/whi che he promyseth to thorder of chyualrye / whan nede shal be that he remembre it / & yf the squyer that wyl be a knyght be vyle to fore that he be it/he doth vylony & In-iury to chyualrye / that is mayntened by stronge men & fyghters / & is defouled by colvard men & faynt of herte/vnmyghty fe-ble / ouercomen & fleares/Al in lyke wyse as vertue & mesure abyde in the myddel of two extremytees & theyr contrarye / that is to wete/pryde & vyce/Ryght so a knyght ought to be made knyght/and to be nou-ryssheden in age competent/and alwey ver-tuous vnto thende by ryght mesure/For yf it were not thus/hit sholde folowe/that cō traryousnes were bitwene chyualry & me sure / And yf hit were soo/ vertue & chy-ualrye sholde be contrarye/ And yf they sholde be contrarye / in the a squyer whyche arte lachous and sholde to be a kny-ght / wherfore wylt thou thenne be in the ordre of knyghthode or chyualrye / yf ye

beaute of fraion/or by a body fayr grete & wel aournedy/or by fayr here/by regardy/ or for to holde the myrrour in the handy/ andy by the other Jolytees/ sholdy a squyer be adoubedy knyght of bylayne/ andy of peple of lytyl lygnage/ bolde and byle mayst thou make knyghtes/ And yf thou madest them/ thy lygnage thou shol= dest dishonoure andy mespryse/ Andy the no blesse that gody hath gyuen greter to man than to woman/ thow sholdest make it las se/ and bringe hit to byleté ¶ For by the thynges tofore sayd/ thou mygthest chese wymmen to be knyghtes/ wbicke ofte haue the myrrour in the hande/ by wbicke thou sholdest mynuysshe andy make bolde the or dre of chyualry/ in soo mocke that ony by le woman or ony bylayne of herte mygbt come to be put in the rygbt hyde honoure of thordre of chyualrye/ Parage and chy ualrye accordeth to gyder / For parage is none thynge/ but honour auncyently acus tomedy/ Andy chyualrye is an ordre that hath endurdy sythe the tyme in wbicke hit was begonne Vnto this present tyme/ And by cause that parage andy chyualry

acordē them yf thou make a knyght that is not of parage / thou makeſt chyualrye to be contrary to parage / And by this ſame reaſon / he whome thou makeſt knyght is contrary to parage & to chyualry / therfore thou mayſt not haue ſoo moche power that thou make a knyght a man of Vyle courage / Forſeen that to the ordre of chyualrye thou wylt do ryght / Nature is moche honoured in trees and in beeſtes as touchyng to nature corporal / But by the noblеſſe of the ſoule reſonable whiche ſo moche only parteth with the herte of a man / by cauſe that nature hath greter vertue in the body humayne / than in the body veſtyal / Thus in the ſame wyſe thordre of Chyualry is more conuenable and moche more ſyttyng to a gentyl herte replenyſſhed with all vertues than in a man Vyle and of euyl lyf. And yf hit were otherwyſe / hit ſholde enſiewe that Chyualry ſholde better agree to the nature of the body than to the vertue of the ſoule / And that is fals / For it better agreeth to the ſoule than to the body / Nobleſſe of courage appertayneth to Chyualry / To eſtymyne a ſquyer that wylle be

a knyght behoueth to demaunde and en-
quyre of his custommes and maners /
For cuylle enseygnementes ben occasion
by whiche the wycked knyghtes ben put
oute of the ordre of chyualrye / a dyscon-
nable thynge hit is that a squyer beyng
wycked be made a knyght / And that he
entre in to thordre / oute of whiche he must
yssue by wycked wayes and dysagrea-
ble custommes / For chyualrye casteth out
of his ordre alle the enemyes to honoure /
And traytueth them that haue valeur and
mayntene honeste /

¶ And yf hit were not soo / hit sholde fol-
lowe that Chyualrye myght be destroyed
in Vyleté / and myght not be repayred / ne
restored in to noblesse / And that is fals
And therfore thou knyght that examy-
nest the squyer arte bounden more strong-
ly to enserche nobblesse and vaillaunce in a
squyer than in ony other persone / ¶ Thou
knyght that hast thoffyce to examyne a
squyer that wil entre in to thordre of chy-
ualrye / thou oughtest to knowe / for what
entencion the squyer hath wil for to soiour-
ne or for to be honoured / without that he do

honour to chyualrye/ and to them that ho-
noure hit/ And yf hit appiere to the/ that
for that cause he pretendeth to be a knyght
knowe that he is not worthy to be maade
knyght/ ne for to haue thordre/ Al thus
as thentencion faylleth and endeth in clerk-
kes by Symonye/ by whiche they ben en-
haunced to be prelates/ ryght so an euyll
squyer falseth and setteth his wylle and
entencion whan he wylle be knyght ayenst
the ordre of chyualrye/ And yf a Clerk
haue symonye/ in that hit is ageynst his
prelacye/ Ryght so a squyer that hath fals
entencion to thoffyce of chyualry/ is ayēst
thordre of chyualry/ what somcuer he doth
A squyer that despyseth Chyualrye/ hym
behoueth to knowe the grete charge and
the perylls/ that ly appanayllen to them/
that wylle haue chyualrye and maynte-
ne it/ A knyght ought more to doubte the
blame of the people and his dishonoure/
than he sholde the perylle of dethe/ & ought
to gyue greter passion to his corage than
hon ne thynke/ lete ne ony maye gy-
ue to his body/ ¶ And by cause alle
the perylls oughte to be shewed and told

to the ſquyer to fore er he be adoubed or ma
de knyght/Chyualry may not be, mayn-
ned, without harnoys which appertey-
neth to a knyght/nor without honoura-
ble coſtes and diſpenſes which appertey-
ne to chyualrye/By cauſe a ſquyer beyng
without harnoys/And that hath no ry-
cheſſe for to make his diſpenſes/ yf he be
made knyght/hym ſholde peraduenture hap-
pe for nede to be a robbour/a theef/traitre
lyar or begyler/or haue ſome other vyces
which ben contrary to Chyualry/A man
lame/or ouer grete or ouer fatte/or that
hath ony other euyl diſpoſycion in his bo-
dy/For which he may not vſe thoffyce of
chyualrye is not ſuffyſaunt to be a knyzt
For hit ſholde not be honeſt to thordre of
chyualrye/yf ſhe receyued a man for to
bere armes/which were entacched corrupt
& not myghty/For ſo moche noble & hyze
is Chyualry in hyr honour/that a ſquyer
lame of ony membre/holde wel that he be
noble and ryche/& borne of noble lyznage
is not dygne ne worthy to be receyued in to
thordre of chyualrye/& after alſo ouzt to
be enquyred & demaunded of the ſquyer/

that demaundeth chyualry/yf he euer dyd ony falsenesse or trechery which is ayenst thordre of chyualry/ For suche a frit may he haue done/ & yet but lytyl sette by hit / that he is not worthy that chyualry shold receyue hym in to his ordre / ne that he be made felawe of them/that mayntene thordre of chyualrye/ yf a squyer haue layne glorye of that he doth/ he is not worthy to be a knyght / For layne glory is a vyce / which destroyeth & bryngeth to nought the merytes & guerdons of the kenesyse of chyualry / A squyer a flatterer disordeth to thordre of chyualrye/ For a man beyng a flatterer corrupteth good entencion/ By the which corruppon is destroyed & corrupt the noblesse that appertayneth to the courage of a knyght / A squyer prolde/ euyll taught/ful of vylayneus wordes/ and of vylayne courage/ auaryalous / a lyar/ vntrewe/ slouthful/ a glouton/ peruerted/ or that hath ony other vyces semblable Accordeth not to chyualry/ Thenne yf chyualry myght receyue them/ that ben ayenst thordre/ hit shold folowe that in chyualry ordynaunce and disordynaunce were one

propre thyng / And whan ſich chyualry is knowen for the ordre of knyght / therfor euery ſquyer ought to be examyned to fore or he be made knyght

¶ By what maner a ſquyer ought to be receyued in to thordre of chyualrye

AT the begynnynge that a Squyer ought to entre in to thordre of chyualry / hym behoueth that he cõfeſſe hym of his deffaultes that he hath done a geynſt god / & ouȝt to receyue chyualry in entencion that in the ſame he ſerue our lord god / whiche is glorious / And yf he be clene out of ſynne / he ouȝt to receyue his ſauyour / For to make & adoube a knyȝt / it appertayneth the day of ſome grete feſte / as Cryſtemaſſe / Eſter / whitſontyd / or on ſuche dayes ſolempne / by cauſe that by the honour of the feſte aſſemble moche peple in that place where the ſquyer ought to be adoubed knyȝt / & god ouȝt to be adcured & praid that he gyue to hym grace for to lyue well after thordre of chyualry / The ſquyer ouȝt to faſte the vygyle of the ſame feſte in honour of the ſaint / of whom the feſte is made that day / & he ouȝt to go to the chirche for

to pray god & ought to make the nyght & he
in his prayers/ & ought to here the word of
god/ & touchyng the fait of chyualry/ for
yf he otherwyse here iangbours & ryballs
des that spekē of pultry & of synne he shold
de begynne thēne to dishonoure chyualrye
On the morn after the feste in the which he
hath be adoubed/ hym behoueth that he do a
masse to be songen solempnly/ & thesquyer
ought to come to fore thaulter/ & offre to the
preest which holdeth the place of our lord to
thonour of whom he must oblige & submyse
hym self to kepe thonour of chyualry with
al his power/ In that same day ought to be
made a sermon/ in which shold be remēbred
& declared the vii artycles in which is fōn-
ded holy faith catholik/ the x cōmādemēts
& the vii sacramēts of holy chirch/ & thother
thynges that appertainen to the faith/ & the
squyer ought moch dylygently to take hede
& retayne al these thynges/ to thēde he kepe
in his mynde thoffice of chyualry touchyng
the thynges that appertaynen to the fa-
ith/ The vii artycles ben such/ to bileue one
god only/ that is the first/ and it behoueth
to bileue/ that the Fader/ the Sone/ and

the holy ghost ben one god only in thre per
sones without ende & without begynnyng
which make vnto the fourth artycle / To
byleue that god is creatour & maker of
al thynges is the fyfth / The syxthe is to
byleue that god is redemer / that is to say
that he hath redemed or bought ageyne the
humayne lygnage fro the payne of helle
to whiche hit was Juged by the synne of
Adam & Eue our fyrst fader & moder / The
vij is to byleue that god gaf glory to them
that ben in heuen / These vij artycles apert
eyne to the dey te / and thother folowyng
apertayne to thumanyte / that the sone of
god took in our lady sent Mary / The first
of the vij artycles folowyng to thumanyte
is to byleue that Jhesu cryst was conceyu
ned of the holy ghost / whan sayne gabriel
thaerchaūgel salewed our lady / The second
& thyrd is to bileue that he hath be crucy
fyed & ded for to saue vs The fourth is to
byleue that his soule descended in to helle for
to delyuere his frendes / That is to wete
Adam / Abraham & other prophetes whi /
che byleued his holy comyng / The v is to
byleue that he be rysed fro deth to lyf The

Vj is to byleue that he ſtyed vp in to heuen the day of aſcencion/ The vij is to byleue that Jhesu cryſt ſhal come at the day of Jugement whan al ſhal aryſe/ & ſhal Juge the good & euyl/ & ſhal gyue to euerycke payne & glory after that he hath deſcruyd in this tranſytory world/ It behoueth to al good cryſten men to byleue theſe artycles whicke ben very wytneſſe of god & of his werkes/ For without theſe artycles noma may be ſaued/ The comaūdements of gody whicke he gaf to moyſes vpon the moūt of Synay ben y/ The fyrſt is/ that thou ſhalt adoure/ loue/ & ſhalt ſerue al only one god Ne thou ſhalt not be parioured/ halowe & ſanctyfye the ſonday/ honoure thy fader & moder/ Ne be thou none homycyde ne murderer/ do no theffte ne fornicacaō/ ne bere thou no falſe wytneſſe/ ne couepte the wyf of thy neyghbour/ ne haue thou none enuye of the goodes of thy neyghbour/ To alle kn̄yghtes it behoueth to knowe the x comma ūdements that god hath gyuen/ The ſacraments of holy chirch ben vij/ that is to wete/ baptyſme/ cōfyrmacion/ the ſacrament of thaultar/ ordre/ marryage/ penaūce & vnc-

cion/By these vij sacraments we hope all to be saued / And a knyght is bounden by his othe to honoure & accomplysshe these seuen sacraments/And therfor it appertayneth to euery knyght that he knowe wel his offyce/and the thynges to whiche he is bounden / syth that he hath receyued thordre of knyghthode/And alle these thynges to fore said/ & of other that appertayne to chyualry.the prechour ought to make menacion that precheth in the presence of the sauyer/ whiche ought to pray mooste deuoutely that god gyue to hym his grace & his blessyng/by whiche he may be a good knyght al the dayes of his lyf fro thenne forthon When the prechour hath sayd al thyng that appertayneth to his office/ Thenne muste the prynce or baron that wyl make the squyer & adoube hym a knyght/ haue in hym self the vertue & ordre of chyualry/For yf the knyght that maketh knyghtes is not vertuous/howe maye he gyue that/ whiche he hath not/ Suche a knyght is of worse condycion than be the plantes / For the plantes haue power to gyue their nature the one to the other / And of beestes and of/

folbes is also a thyng semblable & lyke/ But this may not the knyght do/ Suche a knyght is euyl & false/that disordynably wyl multyplye his ordre/ For he doth wrong & vylonye to chyualry/ For he wil do that/the whiche is not conuenable thyng to do/ & that by whiche he ought to honoure chyualry he dyffeateth & blameth/ Thenne yf by deffaulte of suche a knyght/it happe somtyme that the squyer that receyueth of hym Chyualry/is not so moche ayded ne mayntened of the grace of our lord/ne of Crist ne of chyualry/ as he sholde be yf he were made of a good & loyal knyght/ And therfor suche a squyer is a foole and al other semblably that of suche a knyght receyueth thordre of chyualry/ The squyer ought to knele to fore thaulter/& kysse hys lordes godes eyen corporal & spyritual/& his handes to kacen/& the knyght ought to gyrde hym in signe of Chastite/Justyce/& of charyte with his swerde/ The knyght ought to kysse the squyer/ and to gyue to hym a palme/ by cause that he be remembryng of that whiche he receyueth and to inquyth/hardy of the grete charge/ In

whiche he is obliged & bounden / & of the gre
te honoure that he receyueth by thordre of
chyualry / And after whan the knyght
eſpyrytuel / that is the preſt / & the knyzt
ſeruyce haue done that appertayneth to the
ſe offyce / as touchyng to the makyng of a
newe knyght / The newe knyght ought to
ryde thurgh the toune / & to ſhewe hym to
the peple / to thende that al men knowe &
ſee that he is newely made knyght / And
that he is bounden to mayntene & deffende
the hyhe honour of chyualry / For ſo mo
che ſhal he haue more greter vrſayntynge
to do euyl / For by his ſhame that he ſhall
haue of the peple that ſhal knowe his chy
ualry / he ſhal withdrawe hym ſo moche the
more for to meſpreyſe ayenſt thordre of chy
ualry / At that ſame day hym behoueth to
make a grete feſte / & to gyue fair yeftes
& grete oyners / to Jouſte & ſporte & doo
other thynges that appertayne to thordre
of chyualry / & to gyue to kynges of ar
mes and to herowdes as it is acuſtomed
of auncyente / & the lord that maketh a newe
knyzt / ouzt to yeue to the newe knyzt alſo
a preſent or yeſte / And alſo the newe

knyȝt ought to yeue to hym and to other that same day/ For who so reȝueth so gre te a yefte as is thordre of chyualry / hon noureth not his ordre /yf he gyue not/ af ter the power that he may gyue/ All these thynges and many other / the whiche I wylle not nowe recounte by cause of short neſſe of tyme/ appertayne to Chyualry

¶ Of the ſygnefyaunce of the armes of a knyght

¶ Thenne that whiche the preſte re ceyueth hym whan he ſyngeth the maſſe/ hath ſomme ſygnefyaunce / whiche concordeth to his offyce / And the offyce of preſthode & of chyualry haue gre te concordaunce/ Therfor thordre of chyual ry requyreth that al that whiche is nede ful to a knyght/ as touchynge the vſe of his offyce haue ſomme ſygnefyaunce/ By the whiche is ſygnefyed the nobleſſe of Chyualrye and of his ordre /

¶ Vn to a knyght is gyuen a Swerde /

whiche is made in semblaunce of the crosse for to signefye how our lord god kayn quyssed in the Crosse the dethe of humayn lygnage/ to the whiche he was Juged for the synne of oure fyrste fader Adam / Al in lyke wyse a knyght oweth to kayn quyssh and destroye the enemyes of the crosse/ by the swerd/ For chyualrye is to mayntene Justyce / And therfore is the swerd made cuttynge on bothe sydes / to signefye that the knyght ought with the swerd mayntene chyualrye and Justyce To a knyght is gyuen a spere/ for to signefye trouthe / For trouthe is a thyng ryght and euen / And that trouthe ought to go before falsenesse / And the pyon or hede of the spere signefyeth strengthe/ whiche trouthe ought to haue aboue falsenesse And the penone signefyeth/ that trouthe shelweth to alle peoples/ and hath no drede ne fere of falsenesse ne of trechetye / And lerye is sustenynge of hope/ and also of other thynges/ whiche ben signifyed by the swerde of the knyght/ The whyte or steel or pyon is gyuen to the knyght to signifye shamefastnes/ For a knyght without

ſhamefaſtneſſe maye not be obeyſſaunt to
thorder of chyualrye/ ¶ And al thus as
ſhamefaſtnes maketh a man to be aſhamed
and cauſeth to caſte doune his eyen ayenſt
the erthe/ In lyke wyſe the hate of payn
deffendeth a man to bide bylward on hyde
& maketh hym to bide bolward the grou̅dy
& is the moyen bytwene the thynges hyde
& bolde/ For it couerth the hede of a man
which is the moſt hye & prynapal mẽbre þ
is in the body of a man/ Alſo ſhamefaſt
nes deffendeth the knyght which hath the
moſt noble offyce & moſt hyde that is next
thoffyce of a clerk/ that he enclyne ne bolde
hym not to bylayneus fayres, and horry
ble/ & that the nobleſſe of his courage ab̄a
doune hym ne gyue hym to barate/ wicked
neſſe/ ne to onyeuyll enſeygnement / The
hauberke ſygnefyeth a caſtel & fortreſſe a
geynſt dyces & deffaultes/ For al in lyke
wyſe as a caſtel and fortreſſe ben cloſed al
aboute/ In lyke wyſe an hauberke is for
me & cloos on al partes/ to thende that hit
gyue ſygnefyaū̄ce to a noble knyght/ that
he in his courage ought not to entre in to
Treaſon / ne none other dyce / Chaucer

of yron/ or legge harnoys ben gyuen to a knyght for to kepe and holde surely his legges and feet from perylle/ to sygnefye that a knyzt with yron ouzt to holde hym vpon the ways / that ie to vnderstonde/ with the syerd/spere and mace.and other garnementes of yron for to take the male; factours/and to punyssshe them/ The spores ben gyuen to a knyght to sygnefye dylygence and slupfnesse/ by cause that with these two thynges euery knyght may mayntene his ordre in the hyhe honour / that bylongeth to it/ For in lyke wyse as with the spores he prycketh his hors/by cause to haste hym to renne/ryght so doth dylygence haste hym to doo his thynges/and maketh hym to procure the harnoys and the dyssplnes that ben nedeful to a knyght/to the ende / that a man be not surprysed ne taken sodenly/ ¶ The gorget is gyuen to a knyght to sygnefye obedyence/ For euery knyght that is not obeyssaunt to his lord ne to the ordre of chyualrye/ dishonourdy his body / and yssueth oute of his ordre/ And ryght soo as the gorgete enuyronneth or goth aboute the neck of a knyght

by cause it ſholde be deffended/ fro ſtrokes
and wounded/ In lyke wyſe maketh one
dyenge a knyght to be withynne the com-
maundements of his ſouerayne & within
thorder of chyualry/ to thende that treaſon
pryde/ ne none other vyce corrupte not the
othe that the knyght hath made to his lord
& to chyualrye/ The mace is gyuen to the
knyght/ to ſygnefye ſtrength of courage/
For lyke as as a mace or pollax is ſtrong
ageynſt al armes/ & ſmyteth on al partes
Ryght ſo force or ſtrengthe of courage def-
fendeth a knyght fro al vyces/ & enforceth
vertues & good cuſtommes/ by the which
knyghtes mayntene thorder of chyualrye
in the hyeſt honour whiche is due & apper-
teyneth to it/ Myſericorde or knyf with a
croſſe is gyuen to a knyght/ to thende/ that
yf his other armures fayle hym/ that he
haue recours to the myſerycorde or daggar
Or yf he be ſo nyȝe his enemy/ that he may
not greue/ ne ſmyte hym with his ſpere/
or with his ſwerde/ that thenne he Joyne
to hym/ & ſurmoũte hym yf he may by the
force or ſtrength of his myſerycorde or knyf
And bicauſe this armure whiche is named

mysterywrde sheweth to a knyght / that he
ought not to truste al in his armes ne in his
strength/but he ought so mocke affye & truste
in god / & to ioyne to hym by ryght goode
werkes/& by very hope that he ought to ha
ue in hym/that by the helpe & ayde of god
he maynquysshe his enemyes/& them whi-
che ben contrary to thorder of chyualry/
The shelde is gyuen to the knyght to sygni
fye the offyce of a knyght / For in lyke
wyse as the knyght putteth his shelde bytwene hym and his enemy / Ryght soo the
knyght is the moyen bytwene the prynce
and the peple/ And lyke as the stroke fal
leth vpon the shelde and saueth the knyght
Ryght so the knyght ought to apparayle
hym/& presente his body to fore his lorde/
whan he is in peryl hurte or taken/ Gaū-
bets ben gyuen to a knyght/ to thende/that
he putte his handes therin/for to be sure/ &
to wrynge the strokes/yf it were so that his
other armures manyable fayllede to hym/
And thus as the knyght with his gaūt-
lets handeleth more surely the spere or his
swerde/ And that to the sygnifyaūce of
the gaūtlets he lyfte vp on hyghe his hond

Ryght soo ought he to lyfte them vp in thankyng god of the victory that he hath had/ ¶ By the gaūtelets is also sygnefyed / that he ought not to lyfte vp his hondes/ in makyng a fals othe / ne handle none euylle/ ne foule touchynges/ ne dishonest with his hondes/ The sadyl in whiche the knyght sytteth whan he rydeth/ sygnefyeth suerte of courage/ the charge and the grete burthen of chyualry/ ffor lyke as by the sadyl a knyght is sure vpon his hors/ Ryght so suerte of courage maketh a knyght to be in the fronte of the batayll/ By the whiche suerte aduenture frende of chyualry aydeth hym/ And by suerte ben mesprysed many cowardes/ vaūcours/ & many vayne semblaunces / whiche make men Cowardys for to seme hardy/ and strong of courage / And by that ben many men refreyned in suche maner / that they dare not passe the fore in that place/ where noble courage and strenge ought to be / and passe alwe the Cours of a valyaunt knyght and hardy /

And by the sadel is sygnefyed the charge

of a knyght/ For the sadel lyke as we haue said/ holdeth the knyght ferme and sure vpon his horse/ so that he may not falle ne moeue lyghtly/ but yf he wylle/ And therfore the sadel/ whiche is so grete sygnefyeth the charge of chyualry/ that the knyghte ought not in no wyse to moeue for lyghte thynges/ And yf it behoueth hym to moeue/ he ought to haue grete courage/ noble & hardy agaynst his enemye for to haunte thorde of chyualrye/ To a knyght is gyuen an horse / and also a Coursour for to sygnefye noblesse of courage/ ¶ And by cause that he be well horsed and hyghe/ is by cause he may be sene fro ferre/ And that is the sygnefyaunce that he oughte to be made redy to doo al that whiche behoueth to thorde of chyualrye more / than another man/ ¶ To an horse is gyuen a brydel/ & the rayns of the brydel ben gyuen in the hondes of the knyght / by cause that the knyght may at his wylle holde his hors and restrayne hym/ ¶ And this sygnefyeth that a knyghte ought to restrayne his tongue / and holde that he speke no folble wordes ne false

And alſo hit ſygnefyeth/ that he ought to reſtrayne his hondes / that he gyue not ſoo mocke that he be ſuffraytous and nedy/ And that he begge ne demaunde nought / Ne he ought not be ſo hardy/ but that in his hardyneſſe he haue reaſon and attemperaunce ¶ And by the reynes is ſygnefyed to the knyght/ that he ought to be lade ouerall/ where thordre of chyualry wylle lede hym or sende hym / ¶ And whan it ſhal be tyme of neceſſite to make largeſſe/ his hondes muſt gyue and diſpende after that it appertayneth to his honour / And that he be hardy / & doubte nothyng his chemyes/ For doubtaunce affeblyſſhyth ſtrengthe of courage/ ¶ And yf a knyght doo contrary to doo alle theſe thynges/ his horſe kepeth better the rule of chyualry than he doth To his hors is gyuen in his lede a teſtiere to ſygnefye that a knyght ought to do none armes without reaſon/ For lyke as the lede of an hors goth to fore the knyght / Ryght ſoo ought Reaſon goo to fore alle that a knyght doth/ For al werkes without reaſon ben vyces in hym / And al in lyke wyſe as the teſtiere kepeth & deffendeth

the hede of the hors/Rygħt so reason kepeth and deffendeth a knygħt fro blame/ & fro shame/ Garnements of the hors ben for to kepe and deffende the hors/ And they sygnefye that a knygħt ought to kepe his goodes and his richesses/by cause that they mygħt suffyse to hym for thoffice of chyualry to mayntene / For lyke as the hors is deffended of the strokes or hurtes by hys garnements/ And without them he is in peryl of deth/ In lyke wyse a knygħt without goodes temporel/ may not mayntene thonour of chyualrye/ he may not be deffended fro euyll perylo/ For powerte causeth a man to thynke lasches / falsetes & traysons/and to this purpos saith the scripture/Propter inopiam multi delinquerunt For powerte many haue maade falsnes / A Cote is gyuen to a knygħt / in sygnefyaūce of the grete trauayles that a knygħt must suffre for to honoure chyualrye / For lyke as the Cote is aboue the other garnements of yron/and is in the mayne and wrapyeth the strokes to fore the habergerke and the other armures/ Rygħt so is a knyght chosen to susteyne grete trauails

les than another man/ And alle the men that ben vnder the nobleſſe of hym/ and in his garde ought whan they haue nede to haue trewes to hym/ And the knyght ought to deffende them after his power/ and the knyghtes ought rather to be taken/ hurte or dede/ than the men that ben in their garde/ Thenne as it is ſo ryght grete & large chyualrye / therfore ben the prynce & lordes in ſo grete trauayllee for to kepe theyr londes and their peple / A token or eſſeygnal of armes is gyuen to a knyghte in his ſheld and in his cote/ by cauſe that he be knowen in the bataylle/ And that he be alſolued yf he be hardy/ & yf he do grete & fayr feates of armes/ and yf he be coward faylly/ or recreaunt/ the enſeygnal is gyuen to hym by cauſe that he be blamed/ by cowardy and repreuyd/ The ſſeygnal is alſo gyuen to a knyght/ to thende that he be knowen yf he be a frende or enemy of chyualrye/ wherfor euery knyght ought to honoure his eſſeygnal/ yf he wyl kepe fro blame/ the whiche blame caſteth the knyght & putteth hym out of chyualry/ The baner is gyuen to a kyng a prince baron & to a knyght

Banewere / whiche hath vnder hym many knyghtes/to ſygnefye that a knyght ouȝt to mayntene thonour of his lord/ and of his londe. For a knyght is loued/ preyſed and honoured of the folke of worſhip of the Royamme of his lord/ And yf they doo diſhonour of the londe wherin they be/ and of their lord/ Suche knyghtes ben more blamed and ſhamed than other men / For lyke as for honoure they ought to be more preyſed/ by cauſe that in them ought to be the honoure of a prynce / and of the knyght and of the lord/ In lyke wyſe in their diſhonour/ they ought to be more blamed/ And by cauſe that for their lachefſe falſhede or treaſon ben kynges and prynces more diſheryted than by ony other men

¶ Of the cuſtommes that appertheyne to a knyght

The nobleſſe of corage hath choſen a knyght to be above al other men that ben vnder hym in ſeruytude / thene nobleſſe of cuſtōmes and good nourryſſhements appertheyne to a knyght/ For

noblesse of courage may not mouke in the hyke honour of chyualry without election of vertues and good custommes/Thenne as it is so/it behoueth of force to a knyzte that he be replenysshed of good custōmes and of good enseygnements/Euery knyzght ought to knolue the seuen vertues/whiche ben begynnynge and wey of al good custommes/and ben the way and path of the celestyal glory perdurable / Of whiche seuen vertues the thre ben theologale or deyuyne/ And the other foure ben cardynal/ The theologal ben fayth / hope/& charyte/ The cardynal ben Justyce/prudence/strengthe & attempraunce/ A knyght without fayth may not haue in hym good custommes/For by fayth/ a man seeth spyrytuelly god/and his werkes/ and byleueth thynges Inuysyble/ And by fayth hath a man hope/charyte/and boyaulte/and is seruaunt of verytc and trouthe/ And by defaulte of feyth a man byleueth not god to be a man / his werkes and the thynges/ whiche ben Inuysyble / the whiche a man without faith may not vnderstād ne knowe/knyghtes ben acustomed by the feyth

that they haue gone in to the londe ouer the
see in pylgremage/ And there proue their
strength and chyualry ageynst the enemy-
es of the Crosse/ and ben martirs yf they
dye/ For they fyghte for tenhaunce the ho
ly feyth catholyk/ And also by feyth ben
the clerkes deffended by the knyghtes fro
wycked men/ whiche by deffaulte mespry-
se/ Robbe and disheryte them as mocke as
they may/ Hope is a vertue whiche mocke
strongly appertayneth to thoffyce of a kny-
ght. For by hope that he hath in god/ he en
tendeth to haue victory of the batayll/ By
reason of thaffyaunce whiche he hath gret-
ter in god than in his body ne in his ar-
mes/ cometh to the knowe of his enemyes/
¶ By hope is enforced the courage of the
knyzt/ and vayncquysshyth the lachedones
and cowardyse/ Hope maketh knyghtes
to sustayne and suffre trauailles/ and for
to be auenturous in perylle/ in whiche they
putte them self ofte/ ¶ Also hope maketh
them to suffre honger and thurst in waste
cytees & fortresses/ To the garde of whom
they ben assygned/ & deffende them & the
castell valyauntly/ as mocke as they may

For yf ther were none hope a knyght myg
ght not vse his offyce/ ¶ And also hope is
prynapal Instrument to vse thoffyce of a
knyght / lyke as the honde of a carpenter
is prynapal Instrument of carpentrye /
A knyght without charyte maye not be
without cruelte and cuylle wylle/ And
cruelte and cuyll wylle accorde not to the
offyce of chyualrye / by cause that charyte
behoueth to be in a knyght/for yf a kny
ght haue not charyte in god/ and in his
neyghbour/holde or in what wyse shold he ha
ue god/ And yf he hadde not pyte on poure
men/ not myghty and dyseased/ howe shold
he haue mercy on the men taken/ and kayn
quyssh that demaunde mercy/ as not of
power to escape / and maye not fynde the
fynaunce that is of them demaunded for
theyr delyueraunce/ And yf in a knyght
were not charyte/ howe myght he be in thorde
of chyualry/ ¶ Charite is a vertu aboue other
vertues for she departeth euery vyce/ Chari
te is a loue of the which euery knyght ought
to haue as mocke as nede is to maynteine
his offyce/ & charite also maketh a man to
kepe lyghtly ỳ prisāt burthēs of chyualry/ for

al in lyke wyse as an hors without fete may not bere the knyght / Ryght soo a knyght maye not without chirytie susteyne the grete charge and burthen of his ordre / ¶ And by charytie maye chyualrye ben honoured and enhaunced / yf a man without body were a man / Thenne were a man a thyng Inuysyble / And yf he were Inuysyble / he were not a man / ne that whiche he is / And al in lyke wyse / yf a man Without Iustyce were a knyght hym behoueth by force that Iustyce were not in that / in which he is or that chyualry were a thyng dyuerse fro the same chyualrye / whiche now is / ¶ And how be it that a knyzt haue the begynnyng of Iustyce and be Iniuryous / and weneth to be in thordre of chyualrye / that appertayneth not / For chyualry and Iustyce accordeth so strongly / that without Iustyce Chyualrye may not be / For an Iniuryous knyght is enemy of Iustyce / and dyffeateth and casteth hym self out of chyualrye / and of his noble ordre / and enpeyrith hit and despyseth /

The vertu of prudence is she by the which

a man hath knowlege of good and euyl And by the which a man hath grace to be frend of the good and enemy to the euyl For prudence is a science/ by the which a man hath knowlesshe of the thynges that ben to come by the thynges present/ And prudence is when by ony cautels & mayst tryes a man can eschewe the dommages bodyly and ghostly/ And as the knyghtes ben ordeyned for to put away and destroye the euyll/ For no men put theyr bodyes in so many perils as done the knyghtes/ what thyng is thēne to a knyght more necessary than the vertue of prudence/ To the custommaunce of a knyght is appertaynaunt to arme hym and to fyghte/ But that accordeth not so moche to the office of a knyght/ as doth Vsaunce of reason and of entendement / and ordeyned wylle / For many bataylles ben many tymes wayncquyssheed more by maystrye / by wytte and Industrye/than by multytude of people of hors ne of good armours / ¶ And to thys purpos sayd the valyaūt knyght Judas machabeus to his people / when he salve his enemyes / which were

in nombre fyue tymes more than were the
hys/and cam for to fyght/ O my bretheren
ren sayd he/be ye nothyng in doubte / but
but that god wyl helpe vs at this tyme /
For I saye you wel/that victorye lyeth
not in grete multitude/ For therin is grete
confusyon/ And by the wyte and goode
prudence of the sayd Judas machabeus
was the batayl of his enemyes vanquyssh
shed/and he obteyned glorious victorye
Thenne as it is soo/yf thou knyght wilt
acustomme thy sone to thoffyce of a knyzt
for to mayntene chyualrye & his noble ho
nore make hym fyrst to acustomme and vse
vasen and entrement/ And make hym
that with all his power he be fremd to gó
od/and enemye to euyl/ For by suche vs
sages prudence & chyualry assemble them
to honoure thorder of chyualrye/ Strength
is a vertu which we nayneth and abredeth
hy nobe courage agenyst the seuen deedly
synnes/by which men goo to helle to suffre
and sustepne grenous tormentz without
ende/the which synnes ben Glouthonye/
lecherye/Auarice/ Enuye/
sthe/Ire/ Thenne a knyght that folowyeth

ſuche Way/ goth not in to the holde of no-
bleſſe of herte/ ne maketh not there his a-
bydynge ne his habitacion/ Glotonye en-
gendreth febleſſe of body/ by otter oul-
tragyous drynkynge and eteynge/ For in
ouermocke drynkyng glotonye chargeth
alle the body with metes/ and engendreth
ſlouthe and lachnes of body which greueth
the ſoule/ Thanne alle the vyces ben contra-
ry to chyualry/ therfor the ſtrong courage
of a noble knyght fyghteth with the ayde
of Abſtynence/ prudence/ and attempraū-
ce that he hath agenſt glotonye/ lechrye
and chaſtyte fyghten, that one agenſte
that other / And the armes with whiche
lechrye warreth Chaſtyte/ ben yongthe/ hy-
aulte/ mocke drynke/ e mocke mete/ queynt
veſtures and galaunt/ Falſhede/ Treaſon
Iniurye/ and deſpyſyng of God / and
of his glorye /

¶ And for to double the paynes of helle
whiche ben Infynyte/ and the other thyn-
ges semblable to that/ Chaſtyte and ſtren-
gthe warren and fyghten agenſte le-
chrye / and ſurmounte hit / by remem-
braunce of his commaundementys /

and for to remembre and werk to vnder
stonde the goodes and glory that god gy=
ueth to them / that loue serue and honoure
hym/ And the euyll and the payne/ whi=
che is apparayllyd to them that despyse &
byleue not in hym / And by werk to loue
god/ he is worthy to be louyd/ seruyd and
honourd/ And by that chastyte warryth
and kepyngupssyth leechrye with noblesse
of courage/ who that wylle not submytte
to euylle ne to foule thoughtes/ ne wylle
not be aualed/ ne defouled from his hyh
honour/ And as a knyght is namyd cha=
ualer / by cause that he oweth to fyghte &
warre agaynst vyces/ and ought to kepyn=
quyssh and surmounte by force of noble &
good courage/ yf he be not suche one that he
be without strength / ne hath not the herte
of a knyght/ nor hath not the armes with
whiche he ought to fyghte / thenne is he no
ne/ Auaryce is a vyce/ whiche maketh no=
ble courage to descende anon auale/ and to
be subnyssed to vyle and folwle thynges /
Thenne by the deffaulte of strengthe / and
of good courage/ whiche deffende them not
agaynst auaryce ben many subnyssed and

vaynquyſſhed/ And the courage of a knyȝt
alſo that wyll be ſtrong and noble is vay-
nquyſſhed/ And by that ben the knyghtꝭ
tes coueytous & auaryaious/ And by theyr
couetyſes done many wronges & wyckedꝭ
neſſe/ and ben ſerf & bonde to the goodes/
that god hath gyuen to whome they ben a-
bandonned and ſubmyttedꝭ/ Strengthe hath
ſuche a cuſtomme / that no tyme he aydeth
his enemy/ ne neuer ſhall helpe a man/ yf
he demaunde hym not ſecours and ayde /
For ſo moche is noble and hyghe a thynge
ſtrengthe of courage in hym ſelf/ And ſoo
moche grete honour is due to it/ that at nꝭ
de of trauayls & perylꝭ it ought to be cal-
kedꝭ/ And ayde ought to be demaundedꝭ of
it/ Thenne whan the knyght is by auaryꝭ
ce tempted to enclyne his courage therto/
whiche is moder and rote of all euyls &
of treſon/ thēne ought he to haue his recours
& renne to ſtrength/ in the which he ſhal ne-
uer fynde cowardyſe/ ne latcheneſſe/ ne fe-
bleneſſe/ ne deffaulte of ſecours ne of ayde
For with ſtrength a noble hart may vayn-
quyſſhe al. Dyers/ Thenne thou knyght co-
ueytous/ wherfor haſt thou not ſtrong cou-

rage and noble / lyke as was the noble courage of the puyssaunt kynge Alysan / der/ whiche in despysyng auarice & cruelte lyd alwey the hondes stratched forthe for to gyue vnto his knyghtes/ So moche that by the renomme of his largesse/ they that were fouldpours with the kyng auaricious whiche made warre ageynst hym/ contrued and came towardy the seyd Alexander/ and confused his enemy coueytous whiche to fore was theyr mayster / And therfore thou oughtest for to thynke/ to the ende/ that thou be not submytted to vylanous werkes and to foule thoughtes by auarice/ the whiche accordeth not/ ne appertayneth not to chyualry/ For yf the appertayned to hit / who sholde denye thenne / that lechery were not appertaynynge to a knyght / Slouthe is a vice by the whiche a man is later of wyckednesse / and of euyll/ and to hate goodnesse/ And by this vice may be knowen and sene in men sygnes of dampnacion better than by ony other vice / And by the contrarye of strengthe may be better knowen in a man the signe of sauacion than by ony other vertue/

And therfore who that wyll ouercome & surmounte accydye·hym behoueth / that in his herte he haue strengthe/ by the whiche he raynquysshe the nature of the body/ whiche by the synne of Adam is enclyned & apparaylled to doo euyll/ ¶ A man that hath accydye or slouthe hath sorowe and angre/ the whyle that he knoweth that an other man doth wel / And whan a man dothe harme to hym self / he that hath accydye or slouthe is to hevy and sorowful of that / that he hath not more and greter / And therfore suche a man hath sorow both of goody and of euylle of other men/ For yre and dyspleysyre gyuen passion & payn to the body and to the sowle/ Therfor thou knyght which wylt raynquysshe and surmounte that same vyce oughtest to praye strengthe/ that she wylle enforce thy courage agepnst accydye/ in remembryng/ that pf god do good to ony mā/ therfor folowyth it not p he ought also wel to do to the/ for he gyueth not to hym al p he hath/ ne that he may gyue/ ne ny that so gyuyng he taketh alwey nothyng fro the/ & therfor our god hath gyuen to vs an ensāple in the gospel

of them that labourede in the vyneyerde / whan he reproued them that hadde wrought fro the morwyng vnto the euen of that they murmured / by cause that the lorde of the vyneyerde gaf as moche salary and wages to them that were come at euensong tyme / as to them that hyd laboured alle the daye / and sayde to them / that he dyde them no wronge / and that of his owne goode he myght doo his wylle /

¶ Pryde is a vyce of Inequalyte / or to be vnegal to other and not lyke / For a proude man wylle haue no pere / ne egalle to hym / but loueth better to be allone not lyke ony other / And therfore humylyte and strengthe ben two vertues / that make egalte / And in that they be ageynst pryde yf thou proude knyght wylt vaynquysshe thy pryde / Assemble within thy courage humylyte and strengthe / For humylyte without strengthe is no thyng / ne it maye not holde ageynst pryde / And pryde maye not be vaynquysshed / but by that / whan thou shalt be armed and mounted vpon thy grete hors / thou shalt be nauenter proud / But yf strengthe of humylyte

of humylyte make the to remembre the re-
ſon / & thencreacion / wherfor thou arte kny-
ght / thou ſhalt neuer be proud / And yf
thou be proud / thou ſhalt neuer haue ſtren-
ghe in thy courage / by wiche thou mayſt
caſt out proud thoughtes / But yf thou be
beten doune of thy horſe in batayll / taken &
ouercomyn / thou ſhalt not be thenne ſo
moche proud as thou were to fore / For
ſtrenghe of body hath ouercomyn and
ſurmounted the pryde of thy courage /
Thenne yf ſtrenghe of body maye ouer-
come and ſurmounte the pryde of thy
courage / holde be hit that nobleſſe is not a
thynge corporal / Strenghe and humyly-
te wiche ben thynges ſpyrytuel / ought
moche better to caſte oute pryde of noble co-
urage / ¶ Enuye is a vyce diſagreable to
Juſtyce / to charyte and to largeſſe / wi-
che appertaynen to thordre of chyualry /
Thenne when ony knyght hath a ſkouth-
ful herte and fayllynge of courage / and
may not ſuſteyne ne enſiewe thordre of chy-
ualrye for deffaulte of ſtrenghe / wiche is
not in his courage / ne hath not in hym
ſelf the vertues of Juſtyce / charyte / ne of

f iij

largesse/ such sayle is sore/ vyolence dis-
honour and Iniurye to chyualrye/
And by that is many a knyght enuyous
of others weles / and is sholde to gete the
goodes aboue seyd by strengthe of armes
and is ful of euyll courage / enclyned
and redy to take alwey other mennes thyn
ges that be not his/ and of whiche he was
neuer in possession/ And by that hym be-
houeth to thynke/ how he myght make ba-
ratre and falshede for to gete ryches /
of whiche somtyme the ordre of chyualrye
is dishonoured/ For to in courage trouble
ment/ and remembraunce of wyckednes wil
And by this trouble and remembraunce
it torneth hym in to forgetynge or oublya-
aunce / thentendement in to ygnoraunce /
and wylle in to not retchynge. And as to
remembre/ to vnderstonde/ and to wylle ben
ofte enlumynyng/ by the whiche a knyght
may fobolde the way and the rule of chy-
ualry/ who wylle thenne caste oute of his
courage that whiche is trouble of vnder-
stondyng / And of his spyryte hym behy-
neth to recouere strength of courage/ chaunce
attempraunce and pacyence/ whiche saue

domynacion vpon the refrayninge of yre/ and they be reste and allegeaunce of the trauayles and passions that yre gyueth Of so moche that yre is grete / of so moche hit behoueth that he haue strengthe of courage that vpplle surmounte and Joyne with hym benyuolence/abstynence/charyte pacyence and humylyte/And thus shalle he yre surmounted and euylle vpplle/ yre and Inpacyence and the other vyces ap / petyted and lassed/ And vhan the vyces ben mynuysshed/ And the vertues gretter as ben Justyce and vpsedome/ And by the gretnesse of Justyce and of vpsedom is thordre of chyualrye the gretter/ vve haue sayd here to fore the manere after the vhiche strengthe ought to be in the courage of a knyght ageynste the seuen deedly synnes/ And vve shalle say hereafter of the vertu of attemperaunce/ Attemperaunce is a vertu the vhiche dvelleth in the myddle of tvvo vyces/ Of vvhome that one is synne by ouer grete quantite/ And that other is synne by ouer lytyl quantyte / And therfore bytvvene ouer moche and ouer lytyl muste be Attemperaunce

in ſo reſonable quantite / that it be vertue/ For yf there were noo vertue betwene the ouer grete and ouer lytyl / there ſholde be no moyen/ And that may not be/ A knyght acuſtommed of goode cuſtommes and wel enſeygned ought to be attempred in hardyneſſe/ in etynge/ in drynkynge/ In wordes and dyſpenſyng/ and other thynges ſemblable to the ſame/ without attemperaunce a knyght maye not mayntene thordre of chyualrye/ ne he may not be in place where vertue dwelleth / The cuſtome and vſage of a knyght ought to be to here maſſe and ſermon/ to adoure and pray to gode/ and the ſame to loue and drede/ for by that acuſtommaunce a knyght may remembre the deth and fylthe of this world and demaunde of gode the celeſtyal glory and drede and doubte the paynes of helle And by that he maye acuſtomme hym to vſe vertues and other thynges that appertayne to mayntene thordre of chyualrye / But a knyght that to this doth the contrarye/ and byleueth in dyuynayllee/ and in ſeyng of byrdes doth agenſt gode / e ſuch lyeter fayth e hope in the vpnde of his

ſyde & in the werkes that the byrdes done & the deuyhours / than in god and in hys werkes / And therfore ſuche a knyght is not agreable to god / ne mayntayneth not thorder of chyualrye / The carpentar / ne the tayllour / ne the other crafty men haue not power to vſe theyr offyce / without the art and the maner that appertaynen to theyr offyces / And as god hath gyuen diſcreſcion and reaſon to a knyght / by whiche he can vſe his offyce / And yf he can lyue in mayntenynge the rule of chyualrye / yf he thenne ſoo do not / he doth wrong and in iurye to diſcreſcion and to reaſon / For a knyght that loueth his diſcreſcion / and that whiche reaſon and entendement ſygnyfye and ſheude / And he ſoholde and by loue the deuyſes of them / that by the flyght of byrdes deuynen & ſayen that the byrd that fleeth on the ryght ſyde ſygnefyeth contrary to the lyfte ſyde / And to ſuche thynges thynketh and gyueth af ſyaunce / Suche a knyzt maſteth alwey the nobleſſe of his courage / And is all lyke to a foole that vſeth no wyte ne reaſon / But doth at al auentures al that he doth /

And therfore suche a knyght is ageynste
god/ And after ryght and reason he ou-
ght to be vanquyssshed and surmounted
of his enemye whiche vseth reason and
discressaon ageynst hym/ and hath hope in
god/ And yf hit were not thus/it sholde
sholde that the deuynours by the flyghte
of byrdes and other thynges without re-
ason and order of chyualry/hath among-
them gretter concordaunce / than god/ rea-
son/discressaon/hope/feythe/and noble cou-
rage/And that is openly fals/knyghtes
that adiouste feyth to deuynours/that say
that it is euyll shyppe to see a woman dis-
couerd in the morenyng/and that he maye
not make ne doo a good fayte of armes
that daye that he seeth the lede of his wyf/
or ony other barn and discouerd by the fals
byleue that he hath/ Also lyke as a Juge
vseth his office/whan he Jugeth after cus-
tome/ Ryght soo a knyght vseth his office
whan he vseth reason and discressaon/whi-
che ben the customme of chyualrye /- And
also lyke as the Juge that sholde gyue
sentēce after wytnesse/ & thēne gyueth fals
Jugement by the flyght of byrdes/ or by

barkynge of doggys for by ſuche other thyn
ges lyke to the ſame/ Ryght ſo a knyghte
doth ageynſt his offyce/ yf he doo not that
whiche reaſon and diſcrecion ſheWe to hym
and Wytneſſen / but byleueth that whiche
that the byrdes done by theyr neceſſytees/
And by cauſe they go fleyng by the ayer
at auenture/ Thenne as it is ſoo/ By that
ought to enſielde reaſon and diſcrecion /
and doo after the ſygnefyaunce that hys
armures repreſenten / lyke to that whiche
we haue ſaid to fore/ And of the thynges
that happen by aduenture/ he ought not to
make neceſſite ne cuſtomme/

¶ To a knyght appertayneth / that he be
louer of the comyn Wele / For by the co-
mynalte of the people Was the chyualrye
founden and eſtablyſſhed/. And the co-
myn Wele is gretter and more neceſſary
than propre goody and ſpecyall /
To a knyght appertayneth to ſpeke nobly
and curteyſly/and to haue fayr harnoys
and to be Wel clade / and to holde a goo-
dy houſhold / and an honeſt houſe/ For
alle theſe thynges ben to honoure Chy-
ualrye neceſſarye / ¶ Curteyſye and

Chyualry concordeth to gyder/ For vylayns nous and foule wordes ben ageynst thor= dre of chyualrye/ Pryualte and acquayn= taunce of good folke/ loyalte & trouthe/ hardyneſſe/ largeſſe/ honeſte/ humylyte/ pyte/ and the other thynges ſemblable to theſe appertayne to Chyualry/ And my ly= ke wyſe as he ought to god to compare all his nobleſſe/ Ryght ſo a knyght ought to compare to alle that/ Wherof chyualry may recepue honour for them that ben in his or dre/ The cuſtome and the good enſeygne= ment that a knyght dothe to his hors/ is not ſo moche to mayntene thordre of chy= ualrye as is the good cuſtomme/ & good enſeygnement that he doth to hym ſelf and to his children/ For chyualry is not only in the hors ne in the armes/ but hit is in the knyght/ that wel endureth and enſey= neth his hors/ and acuſtommeth hym ſelf and his ſone to good enſeygnements/ & vertuouſe werkes/ ¶ And ſoo a wyckedy knyght/ whiche endureth and enſeygneth hym ſelf and his Sone to euylle enſeygnementys and doctrynes/ he enforceth to make of hym ſelf and of his

ſone beeſtes and of his hors a knyght /

¶ Of the honour that ought to be done to a knyght

God hath honoured a knyght / And all the peple honoureth hym lyke as in this boke is rehersed And Chyualrye is an honourable offyce aboue alle offyces / ordres / and eſtates of the world / reſerued thordre of preſthode / Which appertayneth to the holy ſacrifyce of thaulter / And thordre of chyualry is moche neceſſary / as touchyng the gouernemēt of the world / lyke as we haue tofore touchyd / And therfor chyualry by alle theſe reaſons / and by many other ought to be honoured of the peple / yf to a kyng ne to a prynce there ne were not nobleſſe of Chyualry incorporate / by deffaulte of that which they ſhold not be ſuffyſaunt / & that they hadde not in them the vertues ne thonour that appertayneth to thordre of chyualry / ¶ They ſhold not be worthy to be kynges / ne Prynces ne lordes of Countrees / For in

them Chyualry ought to be honoured/
The knyghtes ought thenne to be honou=
red by the kynges and grete barons/ For
lyke as by the knyghtes the hyke barons
ben honoured aboue the moyen peple/ Ry=
ght soo the kynges and the hyke Barons
oughten aboue the other people to holde the
knyghtes / Chyualrye and Fraunchyse
accorden to gyder/ And to the franchyse e
seygnorye of the kyng or of the prynce ac=
corden to the knyghtes / For the knyght
muste be free and franke/ by cause that the
kyng is his lord/ And therfore it behoueth
that thonour of a kyng or of a prynce, or
of euery baron and lord of a lond be ac=
cordyng in thonour of a knyght / in suche
manere /that the kynge or prynce be lord/
and the knyght be honoured/ To thonour
of a knyght appertayneth that he be boud
for his bounte and goodnesse / And that
he be doubted and dredde by his strengthe
And that he be prayd for his deffence
e prysalte/ e by cause that he is councayl=
lour of the kynge or of the prynce / or of
another hyke baron / ¶ Then=
ne to dispryse a baron by cause he is of the

ſame nature / of whiche euery man is/is to deſpyſe alle the thynges afore ſayd/ for whiche a knyght ought to be honoured / Euery noble baron and hyhe lord that honoureth a knyght / & holdeth hym in hys Court in his counceylle and at his table he honoureth hym ſelf/ And ſemblably he that honoureth hym in batayllle/ honoureth hym ſelf/ ¶ And the lord that of a wyſe knyght maketh his meſſager or embaſſatour deſyuereth his honour to nobleſſe of courage / & the lord that multyplyeth honour in a knyght that is in his ſeruyce / multiplyeth honour in hym ſelf/ And the lord that aydeth and mayntayneth a knyght he doth his offyce/ and enforceth his ſeygnorye / And the lord that is pryue with a knyght hath amyte to chyualry/ To requyre ſoly of the wyf of a knyght/ neuertheleſſe/ is not the honour of a knyght/ And the wyf of a knyght whiche hath children of vylayns/ honoureth not the knyght / but deſtroyeth and bryngeth to nought the auncyente of the noble confraternyte/ and of the noble lygnage of a knyght/ ¶ A knyght alſo that

hath children of a vylayne: woman/honou
reth not gentylnesse ne chyualrye / And
as it is so thẽne gentylnesse and the hono
ur of chyualry accordeth to gyder in a kny
ght/and in a lady/by the vertue of mary
age / And the contrary is destruction of
Chyualry/yf the men that ben not knyghts
tes ben oblyged and holden to honoure a
knyght/moche more is oblyged and holden a knyzt to honoure his body in kyng
ynel clade and nobly/and in kyng ynel
horsed / and to haue fayr harnoys good
and noble/and to be serued and honou
red of good persones moche more without
comparyson than of other/Thenne to hono
ure the nóbleesse of his courage/by the whi
che he is in thordre of chyualry/the whi
che courage is disordynate/and dishonou
red whan a knyght putteth foule thoughts
tes/wyckednesse and vaynsons in hym self
and casteth out of his courage noble tho
ughtes and good cogytacions whiche ap
perteyne to thordre of chyualry/The kny
ght that dishonoureth hym self and his
pere/that is to wete another knyght/he is
not dygne ne worthy to haue honoure/

For yf he were worthy / he ought ſholde be done to the knyght that holdeth & doth to Chyualry as touchyng to hym ſelf and to that other knyght/ ¶ Thenne as chyualry ſtith his dwellyng in the noble courage of a knyght/no man may not ſo mocke honour or diſhonoure chyualry as a knyght/ Many ben thonoures and the reuerences / that ought to be done to a knyght/ And of as mocke as the knyght is greter/ of ſoo mocke is he more charged and bounden to honoure chyualry / ¶ In this book here haue we ſpoken ſhortly ynough of thordre of chyualry / therfor we make nowe here an ende/to thonour and the laude of god oure glorious lorde/and of our lady ſaynt mary/whiche be bleſſyd in ſecula ſeculorū Amen

¶ Here endeth the book of thordre of chyualry/whiche book is tranſlated out of Frenſſhe in to Englyſſhe at a requeſte of a gentyl and noble eſquyer by me William Caxton dwellynge in Weſtmynſtre

beſyde london in the moſt beſt wyſe that god hath ſuffred me/ and accordynge to the co pye that the ſayd ſquyer delyuerd to me/ whiche booke is not requyſyte to euery co; myn man to haue/ but to noble gentylmen that by their vertu entende to come & entre in to the noble orde of chyualry/ the whi; che in theſe late dayes hath ben vſed accor; dyng to this booke here to fore wreton but forgeten/ and the exartſyces of chyualry/ not vſed/ honourd/ ne exartcyſed/ as hit hath ben in auncyent tyme/ at whiche ty; me the noble actes of the knyghtes of En glond that vſed chyualry were renomed thurgh the vnyuerſal world/ as for to ſpe ke to fore thynnarnacion of Ieſu Cryſte/ Where were there euer ony lyke to brenius and belynus that from the grete Bryta; yne nowe called Englond vnto Rome & ferre beyonde conquerd many Royammes and londes/ whos noble actes remayne in tholde hyſtoryes of the Romayns / And ſyth the Incarnacion of oure lord/ byhold that noble kyng of Bretayne kyng Ar; thur with al the noble knyghtes of the wor; table/ whos noble actes & noble chyualry

of his knyghtes/ occupye soo many large volumes/that is a worlon/or as thyng incredyble to byleue/O ye knyghtes of Englond where is the custome and vsage of noble chyualry that was vsed in tho dayes/what do ye nowe/but go to the baynes & playe atte dyse And some not well adusyed vse not honest and good rule ageyn alle ordre of knyghthode/leue this/leue it and rede the noble volumes of saynt greal of lancelot/of galaad/of Trystram/of perse forest/of percyual/of galwayn/& many mo/Ther shalle ye see manhode/curtosye & gentylnesse/ And loke in latter dayes of the noble actes syth the conquest/as in kyng Richardy dayes cuer du lyon / Edwardy the fyrste / and the thyrdy/and his noble sones / Syr Robert knolles/syr Johnn halbiwode/Syr Johnn chaūdos / & Syr gaultier Manny rede froissart/ And also beholdy that victorious and noble kynge harry the fyfthe /and the capytayns vnder hym his noble brethereu/Therle of Salysbury Montagu / and many other whoos names shyne gloryously by their vertuous noblesse & actes that they did in thonour of

thordre of chyualry/Alas what do ye/ but slepe & take ease/and ar al disordred fro chyualry/I wolde demaunde a questi= on yf I sholde not displease/ how many knyghtes ben ther now in Englonde/ that shuld thuse and the exercyse of a knyght/ that is to wete/ that he knowyth his hors/ & his hors hym/that is to saye/ he kynge redy at a poynt to haue al thyng that bon geth to a knyght/an hors that is accor= dyng and bokem after his hand/his ar= mures and harnoys mete and sytyng/& so forth/et cetera/I suppose and a due serc= che sholde be made/ther sholde be many fo= unden that lacke/the more pyte is/I wold it pleasyde oure souerayne lorde that tlwy= es or thryes in a yere/ or at the lest ones he wolde do crye Justes of pees/ to thende that euery knyght sholde haue hors and harneys/and also the vse and craft of a knyght/and also to tornoye one ageynste one/or ii ageynst ii/And the best to haue a prys/ a dyamonde or Jewel/ suche as sholde please the prynce/ This sholde cause gentylmen to resorte to thauncyent custō= mes of chyualry to gret fame and wnō=

mee/And alſo to be alwey redy to ſerue/
theyr prynce whan he ſhalle calle them/ or
haue nede/Thenne lete euery man that is
come of noble blood and entendeth to come
to the noble ordre of chyualry/rede this ly
tyl booke/and doo therafter/in kepyng the
lore and commaundements therin compry-
sed/And thenne I doubte not he ſhall at-
teyne to thordre of chyualry/et cetera /
And thus thys lytyl booke I preſente to
my redoubted naturel and moſt dradde ſo-
uerayne lord kyng Rychard kyng of En-
glond and of Fraunce/to thende / that he
commaunde this booke to be had and rede
vnto other yong lordes knyghtes and gen
tylmen within this royame /that the noble
ordre of chyualrye be hereafter better vſed &
honoured than hit hath ben in late dayes
paſſed / And herin he ſhalle do a noble &
vertuouſe dede/ And I ſhalle pray almy-
ty god for his long lyf & proſperous wel-
fare/& that he may haue victory of al his
enemyes/and after this ſhort & tranſitory
lyf to haue euerlaſtyng lyf in heuen/wher-
e as is Joye and blyſſe World without
ende Amen /